John Draperther Sculp

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K. G., R.

THE *Accompliſh'd Female Inſtructor:*

OR,

A very uſeful Companion for Ladies, Gentlewomen, and Others.

In Two Parts.

PART I. Treating of Generous Breeding and Behaviour; Choice of Company, Friendſhip; the Art of Speaking well, Directions in Love, Carriage in Company, Converſation, Affability, Courteſy and Humility; the Myſtery of Eloquence. Of ſuitable Recreations, Modeſty, Chaſtity, Religion, Charity, Compaſſion, Contentment of Mind, Devotion and Prayer.

PART II. Treating of making curious Confectionaries, or Sweet-Meats, Jellies, Syrups, Cordial-waters, Brandies, Wines of *Engliſh* Fruit, and other uſeful Liquors; to imitate Foreign Wines; to make Junkets, Spoon-Meats, and curious Paſtery; to know good Proviſions, Dye curious Colours, Whiten Ivory, Cement Glaſs, China or Metal; make Artificial Pearls or Precious Stones; to take out Spots or Stains, *&c.* to Paint, Japan, make Wax-works, Rock-work, or Works in Gold, Silk, Silver, *&c.* the Art of Perfuming and Preſerving Cloaths from Vermin or Inſects; Phyſical and Chyrurgical Receipts; with Directions for the Preſervation of Health; to make curious Sawces, keep Flowers all the Year, Pickle all kind of uſeful things; cleanſe Gold or Silver Lace; rare Experiments for Diverſion, and a great Number of other uſeful and profitable things.

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BRITISH MUSEUM

THE PREFACE.

READER, having well considered, that Books of Use tending chiefly to profit, those that peruse them (and are willing to put in Practice what is for their own Advantage) cannot but be preferable; I have chose a Method to furnish out such a one that must of Necessity be taking with the Ingenious, and not to be rejected by those of a meaner Capacity, seeing the admirable things it contains may suit well in some kind or other to all Degrees of People, especially those of the Female Sex, in the most pressing Affairs that concern them. Here they may learn generous Breeding, to set off their Carriage, and gain them Esteem, to make Choice of such Friends and Companions as will be useful to them, and taking in their Conversation, or good Humour; know how to speak well, and time their Discourse as becomes Decency, so advantageous as to win upon the Affection of the Hearers; also to guide their Fancies in Love Concerns, to keep off bold or troublesome Intruders, and receive those that are worthy and deserving. They may learn to be Affable, Courteous and Humble, and become Eloquent in their Discourse, knowing readily to ask Questions, and to answer any thing that is in Modesty demanded of them; to know what Recreations are proper, and how to be us'd; to avoid rash Censures; and so at all times be free from Strife and Envy, to carry themselves Modestly and Chastly, to be Religious, Charitable, Compassio-

rate, have a true Contentment of Mind, and be fervent in their Devotions; with many other real Advantages, to render them graceful, and worthy of a very high Esteem, throughout the whole Course of their Lives, gain to themselves a good Name, and embleme it, that it may remain grateful to Posterity.

To these necessary Instructions, I have join'd (for the better Accomplishment of so necessary a Work) many curious Experiments, which cannot but be taking, because so very useful to be known, and as Occasion requires, put in Practice; to some they may be of considerable Gain in their publick Employments, to others not only delightful, but also profitable in their private Concerns, by saving considerable Sums, which Persons would gain by accommodating them with such things as being knowing in them, they at a cheap Rate might furnish themselves at any time, when necessary to be done.

And to conclude, without any Vanity in saying there is something or other contained in it that may be helpful or pleasing to all that are desirous to be accommodated with what is useful, and of singular Rarity; so believing I need say no more in going about to perswade the Reader it is very worthy of to find an Entertainment suitable to the Good it promises to do, and will not fail to perform where a due Regard is had to it. I subscribe my self your Friend to serve you

R. G.

THE

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THE

PART I.

THE *Accompliſh'd Female Inſtructor:* OR, *A very uſeful Companion for Ladies, Gentlewomen, and others.*

SECTION I.

Generous Education; its Grond-work; Cautions in Behaviour, and a becoming Reſervedneſs; to prevent ſcandal, and keep up an unblemiſhed Reputation.

GEnerous Education or good Breeding, lays its Foundation (*Ladies*) in your Infancy, by the Indulgent Care and Sagacity of Parents, Tutors or others, to whom that Important Affair is committed, ſtriking on the Mind as the Rays of the Sun on the Earth, to impregnate it with thoſe Endowments that we often ſe ſpring forth as fair as new-born Light, and as embalming as the Spices of *Arabia*, to make that laſting which in the future Actions of your Lives muſt render you accompliſhed, when without it, as in an uncultivated Garden, inſtead of fragrant Flowers, to delight the Senſes, we find only rank Weeds ſprouting up, which are not only

diſ-regarded, but often ſpurn'd at, and carelesly troden down; for tho' in Nature things may be term'd rude and unpoliſhed, yet Art, Care and Induſtry, do frequently reform Defects of that kind, and a prompt Genius improves from ſmall Beginnings, or a ſlender Foundation, to raiſe a honourable Structure, in which your Reputation and good Names may ſafely dwell above the reach of Envy: But my intended Diſcourſe being directed to thoſe that have attained to ſome Years, I ſhall wave that part of Inſtruction that Infancy or very tender Age may require, and not doubting but you have paſs'd through it, with Improvement by your Promptneſs in Underſtanding, I come to that which in your preſent Circumſtances more immediately concerns you. And firſt, of gentle and cauteous, yet cowiteous Behaviour, to ſhew and ſet off your good and generous Breeding, or to make it evident to the World, that you have attained to that which places you far above the Vulgar Level, in a Station of Eſteem and Reſpect.

Behaviour in young Ladies, is a comely Grace if well conſider'd, for it is the Thing which makes them be eſteem'd, and fits them to paſs abroad in the World, as they would wiſh to be prized and rated; it raiſes them a Character that will reach to Poſterity, and better the Age they live in, if their Examples be imitated by others.

Let your Behaviour then ſtrongly encline towards a reſerved part, not excluding a modeſt Freedom, being well tim'd and innocent; but avoid all Extravagancies that too much peſter and encumber the Age; and indeed, though a generous Freedom in it ſelf be innocent and harmleſs; yet the too great Liberty evil-deſigning

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Men upon that Account, have taken to encroach upon the Honour of your Sex, tho' but in their own Opinions, have made ſuch Freedoms in a manner unjuſtifiable, and revolv'd you into a Neceſſity of reducing it to a more ſtrict Reſervedneſs; and although it cannot ſo alter the Nature of Things, as to render that criminal which in it ſelf is indifferent, yet if it make it hazardous to your Reputation, that ought to be a ſufficient Ground for a nearer Reſervedneſs.

A cloſe Behaviour, is the moſt ſeemly to receive Vertue for a conſtant Gueſt, becauſe it is a Fortreſs in which it can only be ſecured from Aſſaults; for proper and ſeemly Reſerves, are the Outworks, and muſt not at any time be deſerted by thoſe that reſolve to keep the main Strength in Poſſeſſion; for ſo if you perceive the Danger at a diſtance, you have the more time to be on your Guard, and prepare for the repelling the Enemy. She that will truſt Things to come to Extremity, by truſting too far to Strength, is the more eaſily overcome. Men from a double Temptation of Vanity and Deſire, are but too apt to turn whatever a Lady acts to the hopefulleſt ſide, the neareſt complying to their Wiſhes, and will ſometimes ſtrain them to an Impudent Application, till they find ſomething to their Purpoſe, that may give them large Encouragement. It is conſequently more ſafe to prevent ſuch Forwardneſs, than to undertake its Remedies; for once having fortified it ſelf, it continually gathers Strength, and from its firſt Allowance, claims Priviledge for having been ſuffer'd to encroach without Impurity; therefore nothing ought more ſeriouſly to be avoided than ſuch a kind of Civility as may be miſtaken for an Invitation to what is unreaſonable, or that you never intended.

It will not, Ladies, be ſufficient to keep your ſelves free from any ſuch troubleſome Engagements, for there is a Spot many times upon your Reputations, in that only which creates Hopes; and raiſes but a Diſcourſe, and that Blemiſh being dropt upon your candid Name by Man's Vanity, is the more difficult to be obliterated. Sometimes Womens Malice extends ſo far (for there is an Emulation in the Sex which grows up into a Spleen) to take all Advantages, and to magnify that by the Perſpective of their Reſentments, which to the naked Eye is ſcarce diſcernable: Some have a ſecret Joy when any one that ſtands in their way, or over-ſhadows them, is remov'd, that they may be the better ſeen; and if theſe ſpend their Breath, to blaſt ſuch as are indiſcreet or unwary, they uſually improve all the Advantage they can lay hold on, and ſome times by a kind of Inſinuation, will make Innocence appear Criminal to undiſcerning Minds; for Intereſt rarely lies to it ſelf, but improves every Thing that caſts but a Shadow towards its Advantage; and ſome again, who have ſhaken Hands with Vertue, and have loſt their Eſteem, like fallen Angels, labour to bring others into the ſame State and Condition, that ſo their Crimes may be ſhaded, or appear much leſs, or indifferent to the Eyes of the World. Th s will watch your Looks, your Actions, and your leaſt Miſtake; and though altogether innocently intended, will gather ſomething out of them, to leſſen the Reproach your vertuous Life gives their vicious Procedures; and tho' you have no Converſation with ſu h, yet muſt you be very wary, how at any time you ſpeak of them, leaſt coming to their Ears by Whiſperers, they meditate Revenge; which to compaſs, they will ſtick at no

unjuſt ways, if they can, to find ſuch Occaſion as will more coulerably ſuit to their malicious Purpoſes.

Therefore chuſe ſuch a way of behaving your ſelves, that no Advantage may be taken; keep your Secrets to your ſelves, and ſtand at that Diſtance which may prevent all Raileries, and many unmannerly Freedoms; frown upon any thing that looks like Rudeneſs, and ſmile not at any antick or ridiculous Behaviour; but look as if you took no Notice of it, or at leaſt you receiv'd no Satisfaction by it. Your Eyes too muſt be kept within Compaſs, their Wanderings reſtrain'd, for many are ſo vain as to pretend, when they give themſelves up to the Lovers, or a kind of troubleſome Buzzers of Courtſhip, to ſtudy the Language of Ladies Eyes, and when they are their own Interpreters, beſure they will conclude every Motion to be favourable on their ſide, and conſtrue a Glance as an Omen of their approaching Happineſs, though heedleſly caſt: And therefore a Lady or Gentlewoman, who would be obſerv'd for their Behaviour, ought to be very cautious whom they elect into the Number of their Companions, for the World will be apt to judge of them according to the Company they keep. *Auguſtus Cæſar* diſcern'd the Inclination of his two Daughters, *Livia* and *Julia*, by the Diſpoſition of thoſe that profeſſed Courtſhip to them, for Ladies of Honour and Eminency came to make their Addreſſes for Favours to *Livia*, and thoſe that were licentious, to *Julia*, who after, to the great Grief of the Emperor, ſcandaliz'd her high Birth by her Wantonneſs.

Another Caution, is, that a Lady neither gives nor receives any thing that afterward may put her to the Bluſh, or cauſe a Suſpicion of Fond-

neſs, eſpecially in Writing, that may be an undeniable Witneſs againſt her, if things fall not out as ſhe innocently intends or expects; and in theſe Caſes and others, keep a decent Reſervedneſs, till a time that a more Openneſs may be ſhew'd, without the leaſt Blemiſh to that Reputation which ought to be held by all Vertuous Women in a very high Eſteem, and be the chiefeſt Jewel and Ornament of their Lives.

SECTION II.

In the Choice of a Companion, or Contracting ſtrict Amity or Friendſhip, what is to be obſerved by Ladies; with ſome Cautions and Directions, &c.

IN Choice of a Companion, or contracting ſtrict Amity in Friendſhip, great Caution ought to be us'd, and much Deliberation had, before ſuch a Choice is made; tho' well choſen, and placed, it is a great Felicity of Life; however, it is highly neceſſary to be as certain as poſſible, that a Lady be not miſtaken in this Important Matter before ſhe unboſoms her Thoughts, or makes any ſtrict Union. We ſee the politick Leagues offenſive and defenſive, do not always hold, and being abruptly broken, prove more miſchievous than before they were contracted, becauſe there is more eaſier Deſire of Revenge, and Ground of Injury ſtarted; and ſo when a cloſe-knit Friendſhip or Converſation ſlips the Knot, or is violently broke in

ſunder by the Force of ſome miſchievous Engine ſet on work to that end. Anger and Hatred often enſues, and all the Secrets on either ſide, how unbecoming or prejudicial ſoever, are let fly Abroad, to become the Entertainment and Laughter of the World, redounding perhaps not only to the Injury of your ſelf, but others, whoſe Secrets have, upon Confidence of your Vertue, been intruſted with you, and by you again, upon like Confidence, communicated to the Party you entruſted with your own; therefore keep to your ſelf a Reſervedneſs, and try all manner of ways, before you truſt too far the Strength and Fidelity of the Party you intend to contract a Friendſhip withal, for if you lay out your Friendſhip at firſt too laviſhly, it will like things of another Nature, be ſo much the ſooner waſted: Suffer it by no means to be of too ſpeedy a Growth, conſidering thoſe Plants that ſhoot up over-quickly, are not of long Duration, comparable with thoſe that grow ſlower, and by degrees.

A Choice of this kind o ght to be made with the greateſt Caution imaginable, ſeeing you are to be in ſome Meaſure reſponſible to the World; for the Miſcarriages of thoſe you thus contract an Intimacy with, for whatſoever her Character is, you will in the Eſteem of many, bring your ſelf under the ſame, being liable to bear your part with what you have ſo freely choſen, for Choice imployeth approving, and certain it is if in ſo ſtrict a manner you contract Friendſhip with one againſt whom the current Vogue is given, you may be ſure you will not be thought averſe to her ways of Living, ſince it did not diſcourage you from admitting her to your Boſom, Reſemblance and Inclination being frequently taken for none of the leaſt In-

dulements to Friendſhip, and they ſoon will ſtep a litt'e further, and look upon you as a Well-wiſher, if not a Partner in thoſe Failures ſhe is cenſur'd; for always concluding, that if without Reluctancy you can forgive them in another, they may take the Freedom to preſume you will not be leſs indulgent to your ſelf; and therefore how heavily ſoever you may take it, you will go near to run an equalReſque with her in her loſt Reputation, unleſs you withdraw your ſelf from her, where there is any thing of Truth in the Report; for if you declare warmly on her behalf, and it otherwiſe appears, all the Exerciſes you can alledge will not ſave you Reputation from falling under a Blemiſh in this cenſorious Age, yet make as fair and modeſt a Retreat as may be, not breaking off too abruptly, excuſing your ſelf, and giving as little Offence as poſſible, for the Matter in this Point is very nice; therefore be ſure you have ſufficient Warrant or good Ground for what you do, before you cenſure your Friend, tho' ſhe be accus'd; for if the Accuſation prove falſe, you then will commit the higheſt Violation of Friendſhip by deſerting her through too much Credulity; neither on the other Hand, ſo far deſert your Reaſon by endearing your ſelf to another, as not to underſtand what is for your own Intereſt and Advantage, nor looſe your Sight where Friendſhip is concern'd; for tho' we agree that Malice is over quick-ſighted, yet we muſt not conclude that it follows, becauſe that Friendſhip ſhou'd be blind; at the leaſt, a mean is to be held between theſe Extreams, or even your good Nature will not be exempted from ſuch Reflections as will in no wiſe be pleaſing to you, and have ſuch Offices prefer'd upon you as you will not be proud of. Let therefore the

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chief Ingredient of your Choice be the good Senſe of your Friend; otherwiſe by her Impertinency, a Cloud may happen to over-ſhadow and darken the Luſtre of your Reputation. Let her be of an unſullied Fame, good Education, prudent Management of Matters, ſecret in Counſel, ſound and ſober in her Advice, and her Birth ſuch as may become your Character, and if ever in any Inſtance Formality is to be allow'd, it may without a Stain to Modeſty, be put on, to reſiſt thoſe over-forward Intruders that would preſs themſelves into your Friendſhip. For if they gain Admittance, they certainly either prove an Incumberance or a Snare, and therefore muſt be avoided with the utmoſt Caution and Reſervedneſs.

SECTION III.

The curious Art of Speaking well, or the Government of the Tongue, ſo as to give no Offence in Diſcourſe, witty Railery, &c.

TO time your Diſcourſe, and ſpeak ſo as not to give any Offence, requires a deliberate Caution, and much Circumſpection, for the Eye is not furniſh'd with more Objects, than Invention ſupplies the Tongue with Subjects, and by not gaurding it by a prudent Conſiderateneſs, many Evils have happen'd to the Bodies, Eſtates and Reputations of Perſons; therefore I ſhall give in this Section Rules or Directions for the better Guidance of it in Diſcourſes, tho' impoſſible it is but ſomething may

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ſlip that will prove diſtaſteful to one or other, notwithſtanding whatever I can lay down on this ſubject, ſhould be exactly obſerv'd by Woman-kind, for which I may not hope; however, take it as an Eſſay, and it may prove advantageous to ſome, if not to all. Certain it is without Speech no Society can ſubſiſt, for by it we expreſs what we are, and how we are enclin'd; however, let Diſcretion frame your Diſcourſe, and ſpeak not overhaſtily, for in thruſting out your Words too faſt, you can't frame them all aright, but ſome will be diſ-jointed and diſ-ordered. It is more highly commendable to ſpeak a little to the purpoſe, than a great deal that will not ſeem ſo. Some have tir'd their Audience in telling a Story as long as a Sermon, which conciſely might have been better reduc'd to a Minutes Diſcourſe. It is no wiſe ſeemly to interrupt others, or break off the Thread of Diſcourſe with interpoſing Queſtions; but if you have any thing to offer, it is decent to ſtay till it is ended, unleſs the Party be impertinently tedious; nor muſt you be over eager in craving Attention to what you would or are about to ſay, for that Earneſtneſs will ſhew you affected with your own Diſcourſe, for then if you trip or blunder, inſtead of the Applauſe they imagine you expect, you may perhaps be ſilene'd with Laughter in the midſt of your Oration.

If you cannot Diſcourſe well, or want a good Utterance, either be ſilent, or know what Company you ſpeak in; pretend not to things you are ignorant of, leſt being put upon Tryal, you muſt rudely refuſe it, or what is worſe, ſhamefully acknowledge Truth was a Stranger to you when you made that Boaſt; and how mean, low, and ridiculous muſt that appear to the Eyes of the Judicious. Some indeed ſo taken,

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have endeavour'd to put it off, or ſalve their Credit with Equivocations, and invented Jeſts, Banters, and Pretenſions of double or doubtful Meanings, and Conſtruction of the Matter, yet this little or nothing avail'd them, nor would it ſolder the Flaw their Indiſcretion had made in their Credit; but on the contrary, they rather found their Auditors incredulous, their real Truths rather than the Hazard of being impoſed on by one that had already deceiv'd their Expectations, and had been convicted of a Falſety.

There is yet among Ladies ſome who laviſh out into a kind of Banter or Railery, which they much value themſelves upon; but unleſs a Decorum be obſerv'd in it, is rather nonſenſical and offenſive, than either witty or ingenious; therefore in this Section it will not be from my Purpoſe to lay down ſo much us may ſerve, both for Caution and Inſtruction.

Railery is naturally a pleaſant and witty Diſcourſe, and properly ſhould expreſs ſomething agreeable, without giving Offence or glancing on any ones Reputation; but becauſe by Abuſe, the Signification of the Word is much enlarg'd, there is another ſort of Railery, of which many make Uſe to render any Vice or Infirmity ridiculous by manifeſt, but ingenious Deriſion. The Art is to uſe Railing handſomely, and thoſe that would acquit themſelves with ſome Applauſe in this, muſt not only be endow'd with a good Fancy, and a pleſant Wit, but their Wit muſt be ready and juſt to give it a proper Application. In Effect, this Railery conſiſts not in foolling Jeſts or provoking Laughter, by little Puns or Conceits abſtracted from mean and pitiful Subjects, nor from old obſolete Proverbs, long ſince laid aſide upon very good

Reaſon;

Reaſon; but thoſe that uſe it, ought to think well what they are to ſay, and when they do ſpeak, to bring forth ſomething that is new, ſmart, or ſublime, anſwerable to the Quality of the Perſon to whom they ſpeak, and not impertinent to the Subject, ever avoiding the Raſhneſs and Vanity of ſuch as will rather looſe their Friend, than their Jeſt; for common Senſe teaches that common Applauſe is no competent Recompence for the Loſs of a Friend. To avoid therefore the Inconveniency of being offenſive in Diſcourſe, the following Directions are to be obſerv'd.

First, You muſt not (how pertinently ſoever they may come in) make any Perſonal Railery, that may reflect particularly upon any one living, or but lately dead, becauſe they may be ſaid to be ſtill alive in the Eſteem or Memory of their Friends.

Secondly, You muſt diſtinguiſh voluntary and natural Defects, it would be rude and unbecoming to Rail upon a Perſon for being Blind or Lame.

Thirdly, You muſt not be immodeſt in your Railery, touching upon things that ought to be conceal'd, tho' wrapt up never ſo cleanly; and another thing with all Accuracy to be eſchew'd, is playing upon the Infirmity or Misfortunes of any one; for a Generous Mind will never inſult upon the Afflictions of another; it is Baſeneſs in reſpect of the World, and it is impiety in reſpect of God; ſo that great Caution is to be taken how you reflect upon any ones Religion, Reputation, or Infirmity, either this way

way or in the way of common Speaking. In other things, you may take your Liberty, not tranſgreſſing the Rules of Modeſty, and well timing it ſuitable to the Place you are in, or the Perſons you converſe withal; Modeſty eſpecially ought to be an inſeparable Companion of all your Words and Actions, ſeeing People are generally ſo far from taking Offence at what is ſpoken freely and wittily, without Malice or Reflection, that it will rather adminiſter Matter of Pleaſure and Recreation to them; and innocent Gayety being almoſt an infallible Mark of a good Nature, cannot but be very taking with all that give not up themſelves to a ſullen Moroſeneſs.

SECTION IV.

How a Lady ought to behave and guide her ſelf, to approve and reject Suitors, that ſhe may make a good Choice, and be happy in a Marriage Eſtate.

LOVE, or the Paſſion of the Mind enclining to it, is many times very ſtrange and unaccountable in divers Reſpects; it is of ſuch Power in its Operation, that it hath often taken the Diadem from Queens, and made them ſtoop and reſign themſelves to the Arms of thoſe of a low Degree and deſtitute of Fortune; working ſuch Wonders as is ſcarce credible to any but hoſe that have felt its Power; and therefore Ladies ou ht to be cautious, and

ſtand

ſtand upon their Guard, that it may not ſuddenly ruſh upon them, and make them Captives to their Ruin; to prevent which irrevocable Misfortune, I ſhall lay down ſome Rules and Directions that may cautiouſly guide a Lady's Fancy to receive or reject Suitors, as their Merit or Unworthineſs ſhall appear, without blindly caſting her ſelf head-long from a Precipice.

Certain it is, Beauty can hardly be ſecur'd from Attempts in its greateſt Strength; however, I would have you ſo conſtantly firm in your Reſolves, that you may make the beſt Reſiſtance you can, and uſe ſuch Caution, that if you muſt yeild at laſt, it may look noble and generous, more like a Victory thro' a brave Reſiſtance, than a Surprize. Give not your Paſſion the Reins too ſoon, leſt it run away with your Reaſon and Diſcretion. Love is an Affection privately receiv'd in at the Eyes, and ſpeedily convey'd to the Heart. The Eyes are the Harbingers; but the Heart is the Harbour of it. Look well then before you like; Love conceiv'd at firſt Sight, ſeldom is durable; therefore deliberate with your Love, leſt it be miſguided; for to fall in Love as it were at the firſt Look, comes rarely to any good Concluſion. Portion may woe a wordling Proportion, a youthful Wanton; but it is Vertue that wins the Heart of Diſcretion. Suppoſe a Man has the one to maintain your Eſtate, or the other to purchaſe your Eſteem, yet his Breaſt is not ſo tranſparent as ſuddenly to penetrate through it, and ſee the Badneſs of his Diſpoſition: If you are haſty in this great Concern, you then take his Humour on Truſt, and it may prove ſo perverſe and peviſh, that your expected Heaven

of

of Bliſs may be turn'd into a Wilderneſs of Confuſion and Sorrow.

There is no time requires more Modeſty and Reſervedneſs in Ladies or Gentlewoman, than in the Time of Wooing, a baſhful Bluſh then commends her, and is the moſt moving Oratory that ſpeaks in her behalf, like Venus Silver Doves: ſhe is ever brouwſing on the Palms of Peace, whilſt her Cheeks ſpeak her Love more than her Tongue.

Whatever you do, Ladies, be not upon any Account induc'd to Marry any one you have either Abhorrency or Loathing to, for it is neither Effluence of Eſtate, Potency of Friends, nor Highneſs of Birth can allay the inſufferable Grief of a loathed Bed; wherefore that you may ſhew your ſelves diſcreet in that which mainly requires your Diſcretion, diſcuſs with your ſelves the Purity of Love, and the Quality of your Lover; ever reflecting on thoſe beſt Endowments which render him worthy or unworthy of your Eſteem. A curious Eye guided by Underſtanding, will not be taken only with a proportionable Body or ſmooth Countenance, unleſs Vertue and Merit furniſh it out with a Compleatneſs worthy of Affection. Let Deliberation then, to prevent a too late Repentan e, be the Seal with which you weigh Love in an equal Poiſe. There are many conſequent high Circumſtances which a diſcreet Woman will not only diſcourſe, but diſcuſs, before ſhe firmly ſettles a Liking to enter into that hazardous tho' honourable State of Matrimony. Diſparity in Deſcent, Fortune or Friends, often beget a Diſtraction in the Mind; Years diſproportionable, beget a Diſlike; Obſcurity of Deſcent, begets Contempt; and Inequality of Fortune, Diſcontent.

Avoid

Avoid the Acquaintance of Strangers, if you imagine they have a Design to make Love, till if possible an Enquiry may be made into their Conditions and Circumstances; neither affect Variety nor Glory in the Multiplicity of your Suitors, for there is no greater Argument than that of Mutability and Lightness. Have a care of Vows, unless you are solemnly resolv'd to keep them for constant; you cannot be believed when once you have deviated from them, nor can you easily, if ever recover, a Reputation lost by such a Violation.

If you are still on your guard, and not resolv'd on a Choice, make a Contract with your Eyes, not to wander abroad, least like Flies, they are taken in a Snare, that will hinder a safe Retreat; and beware how you enter into Dialogues and Love Negotiations (tho' in a kind of Railery or Banter) too freely, for Love has a thousand Traps laid, for such as pretend to stand at Defiance with his Power, by too much depending upon their own Strength, and being straggled into the Road where he lays them; it will be difficult to scape them all; nay, tho' you are Triumphantly seated on the Throne of Honour, if you are not shielded with much Prudence and Caution, Love's Artillery will reach and wound you there, or if it happen they carry too short, with a Mole-like Diligence, he will work his way till he can spring a Mine in your Heart, and blow up your Affections into a Flame of Desire. Some Ladies fancy Love has no Eyes, because it is painted blind, and so think to make Pastime with him, as the *Philistines* did with *Sampson*; but in that dangerous Tryal, they will go near to find themselves mistaken, and overwhelm'd in his Snares, past a Retreat. Let such unthinking ones mark how

how a Fly plays about a ſenſleſs Flame, fanning it with her Wings in ſport, as if ſhe meant to extinguiſh its Brightneſs by the Percuſſion of the Air ſhe forces upon it; when all on a ſudden her Jeſting is ſpoil'd, for coming too near it, it ſinges her feeble Fans, and for want of their ſupport, down ſhe drops and lies helpleſly, groveling on the Table, diſpoil'd of her beſt Helps and Ornaments, and diſabled for ever to relieve her ſelf.

Let a Lady that would be counted Prudent, and deſires to be happy in Marriage, beware of being over-venterſome in ſo great a Concern; but rather like a General Encamping in an Enemies Country; keep her Out-Centries upon the Watch, to take and give the firſt Alarm for Prevention of Danger and Ruin; and theſe muſt be her Judgment, her Reaſon, her Prudence join'd with her utmoſt Caution, and all little enough in ſome Caſes to ſecure her from being captivated; for there are Students in the Miſtery of Love, as well as in others, that can tip their Tongues with Rhetorical Proteſtations, purpoſely to gain more eaſily a good liking Credit and Belief with thoſe they intend to allure and wheedle into the Danger of Love's Pitfals, and theſe having for the moſt part ſeniſter ends, are to be avoided by vertuous Ladies. Theſe for the Purchaſe of unlawful Pleaſure, many times ſet their Souls at ſtake to gain it with Vows and Proteſtations never intended to be kept; but breathed out like common Air, tho' dreſſed in the ſofteſt Tones and Accents of languiſhing Lovers.

However, Ladies, by what has been ſaid in way of Caution, I go not about to tye you up to ſevere Strictneſs, to lay heavy Chains upon your Wills and Affections, to bind you under

too

too hard Reſtraints: No I only pretend to give ſuch Cautions as are neceſſary for the preventing Dangers and Inconveniencies, conſidering raſh and over-haſty Engagements are too late Repentances; for notwithſtanding ſome falſe Attacks, there may be a ſincere Tender of Love, and Cordial Affection; and where you find ſuch a one, with a Liking and Inclination to Marriage, there looks too much like Scorn and Diſdain, with too ſtiff a Reſervedneſs, may by ſome be interpreted an unbecoming and ill-timed Pride, from whence a growing Diſcouragement may ariſe, to a Gigantick Stature, that may over-ſhadow the Proſpect of your Fortune.

There is a vaſt Difference between a wiſe and an extravagant Love, the one deliberates before it fixes, or ſo much as ſoberly likes; the other likes and reſolves before Deliberation. The one ſees with the Eyes of Reaſon and Diſcretion; the other with the Moon-blind Eyes of Paſſion. The firſt is to be choſen, and the latter rejected. Set therefore always before your Eyes the Examples of thoſe that have gain'd Eſteem and Reputation in the Management of their Love-Affairs, and Copy out what they have left for your Inſtruction. Troden Paths of that kind, are the beſt and ſafeſt to travel in to prevent your looſing your way, or if you ſhould happen to miſs your Aim, it is more excuſable, becauſe you have Precedents to produce in your Juſtification, that have been allow'd and approv'd of by the Vertuous and Wiſe of divers Ages for Modeſty, Chaſtity, and all manner of Vertues, yet have been affable, humble, courteous, and Condecenders to lawful Love.

SECTION

SECTION V.

Rules for good Breeding, or decent and graceful Behaviour and Carriage, in Viſits abroad, with Reſpect to the Company, Converſation and Entertainment; and may be uſeful on all Occaſions.

TO ſet forth by ſome Illuſtrations, a generous Education and good Breeding, a mannerly, comely and decent Behaviour, is very neceſſary and requiſite. In order to the Obſervance of which in all Places requiring it, I ſhall lay down many uſeful Inſtructions as the Purport of this Section.

In ſpeaking affirmatively, or contradictory, as Yes or No, fail not to add ſome Word according to the Character of the Perſon to whom you ſpeak, as Madam, or Sir, or as it requires; it is obvious alſo, that when you Anſwer No to ſome Perſon of Worth or Quality; you muſt not ſay it bluntly or poſitively, but by way of Circumlocution, as, *you will pardon me, Sir, you will excuſe me, Sir, if I preſume to ſay ſo and ſo*—— It is unbeſeeming to good Breeding to make Compariſons with Perſons to whom you are ſpeaking. To diſcover the Imperfections of another, or to tell a Lady ſuch a Perſon is of no good Reputation, or not handſome. It is unbecoming when a thing is ſpoken obligingly, rudely to ſay, *Madam you are miſtaken, it is not ſo*, you muſt rather turn the Phraſe, and ſay, *Madam*, or *Sir, Your Favour amazes me, I have done nothing but my Duty*, or as the Occaſion requires.

A Perſon pretending to the leaſt Competency of Diſcretion, would betray her ſelf very much to force in a Diſcourſe of her Huſband, Children, or Relations, before ſtrange Company, unleſs ſome occaſion offer'd, and then it muſt be with Modeſty, and not over tedious. It is not civil when a Perſon of Quality heſitates, or ſtops in her Diſcourſe, to ſtrike in, though with Pretence of helping her Memory, much more ſeemly it is to attend till ſhe recollects, or asks you her ſelf. It is likewiſe indecent whilſt you are ſpeaking, to addreſs your ſelf often to one Perſon, in theſe or ſuch like Words: *You underſtand me*, Madam, *am I intelligible? I know not whether I explain my ſelf*, &c. for this argues a Suſpicion of your intellectual Capacity, and ought by all means to be avoided. It is unbecoming to look into any Papers or Letters that are in a Chamber or Cloſet where you make your Viſit, unleſs deſired, for there may be Secrets in them that the Owner would not have diſcover'd to any but thoſe they more immediately concern.

When any Curioſity is ſhown in Company, it ſavours not of generous Breeding to clap your Hand upon it. Firſt, as if it be a Jewel, or the like, for thereby you will diſcover a Weakneſs in Judgment, and make Company apt to believe you have not been us'd to Curioſities, and know not how to value them aright; and here it is not improper to adviſe you, that you muſt always pull off your Glove, and kiſs your Hand when you preſent or take any thing from a Perſon of Quality, or return any thing to her; but if ſhe deſires you to reach ſuch a thing, do it without Delay, and having preſented it, forget not to kiſs your Hand.

It is not good Breeding, when any one is Reading or Writing, to peep over her Shoulder, or otherwiſe to fix your Eye too earneſtly on the Book or Paper. When a new Perſon enters the Room, and any of the Company leaves a Seat to meet or ſalute her, tho' the Perſon ſo entring be your Inferiour, it will but be civil in you to riſe up, and ſalute her alſo.

If a Meſſenger comes in to ſpeak with you, tho' it be but a Foot-man, yet coming from a Perſon, to whom you are oblig'd to pay Reſpect, you are to riſe from your Seat, and receive his Meſſage ſtanding. In Aſſemblies upon any publick Ceremony, you muſt have Reſpect, eſpecially to two ſorts of People, *viz.* The Authors of the Solemnity, and the Perſons invited; The Authors of the Ceremony, if the Action be ſerious, are always to proceed, tho' perhaps their Condition be inferiour to many preſent; as for Example, at a Wedding, the Bride, Bridegroom, their Relations, and thoſe of the Clergy, may challenge their Priviledge, and it is but civil to allow it; and ſo in other Caſes of the like Nature. Now, ſome may of Complement demand, what are we to ſay to great Lords and Ladies in Viſits? any thing, or nothing? to this I anſwer, if there be deſign in your Viſit, then may you enlarge, but if it be only to ſhew them you are alive, you need do no more.

There are ſeveral ways, by which we do uſually inſinuate our Compaſſion, either by Congratulation, which is a civil Intimation of the Joy we conceive at ſome good Fortune that has befallen the Party; or Condolence, which is a Signification of Sorrow or Regret for her Misfortune, or Thanks for ſome Favour receiv'd, or Proteſtation of Service, Reſpect, Submiſſion, Obedience, Fidelity, &c. or Complaint

plaint; in which case, there is no need of Precepts, it is the natural Language of the Heart, and we may let it alone to express it self; if it be sincere, it will express nothing but what shall please and perswade too; for that is an infallible Effect of Verity, and indeed whatever is studied, or elaborated, does rather lessen and question our Affection, than evince it; so that those Persons are infinitely mistaken, who make all their Complements with lofty and Hyperbolical Exaggerations contrary to their own Thoughts, and as destructive to their Designs, as they do, who make *Cæsar* and *Alexander* truckle to the first Person they intend to commend for his Bravery, who prefer the Beauty of a Lady, before the Lustre of the Sun or glittering Stars, and put the poor Snow and Lillies out of Countenance, by a Romantick Repetition of the Whitness of her Hand, and such like Discourses, not very grateful to mean Capacities, nor at all to the Ingenious.

If a Person of Quality detains you at Dinner, it is not good Breeding to wash with her, unless by her express Command.

Whilst Grace is saying, it is decent to stand up, and when it is said, attend till you are plac'd at the Table, or desir'd to sit down in a place you are directed to, and then take especial Caution to avoid all Indecency. Sit upright, and loll not upon your Elbows. Show not any Signs of a craving Appetite, nor steadfastly fix your Eyes upon any thing that is set on the Table, as if you would devour it all. Whoever Carves, be cautious of offering your Plate first, but rather stay till it comes to your turn, and excuse your self, if you see any body pass'd by of more Quality than your self. If you be preist to receive it, you are to tender it to those Persons

ſons, only you are not to preſs it back on thoſe that offer it to you, leaſt it be conſtru'd for a Diſtaſte or Diſlike of what is preſented you, eſpecially if it be the Maſter or Miſtreſs of the Feaſt: And when the Wine is offer'd, drink at Diſcretion, and return, or ſet it down; for in this no one in Civility will deſire you to drink beyond your Pleaſure; for that is an unſeemly Impoſing on a Gueſt, not us'd among thoſe of Quality. Do not take upon you, eſpecially in a ſtrange Pla e, to call for, or as it were, command any thing you like above another, more particularly, if it be a Dainty, nor is it better when you are offer'd your Choice of Varieties, to lay Hands upon the beſt, but rather modeſtly Anſwer, *which you pleaſe.* It is not Manners ſo ſoon as you are ſet at Table, as ſome indiſcreet ones do, to bawl out, *I cannot eat of this or that, I care for nothing that taſtes of Nutmeg, Pepper,* Onions, *&c.* If your Appetite crave it, it is indecent to eat haſtily, as if you would choak your ſelf, and if you happen to burn your Mouth, it is decent to endure it, if poſſible, if not, convey it away as privately as you can, for tho' Civility obliges you to be neat, there is no Neceſſity of burning your Guts out. If your Fingers, Knife, or Fork be greaſy, never wipe them upon the Cloath; but always upon your Napkin. Uſe no Indecency, in Spitting, Yauning, Straining to ſwallow, or the like; for theſe are offenſive to the Stomachs of others.

Never drink any Perſons Health to her ſelf, unleſs it be begun by a third Perſon, and in that Caſe, if it be the Wife, or other Relation of a Perſon of Quality, do it by her or their Titles. If a Perſon of Quality drinks a Health to you (eſpecially if it be you own) you muſt ſtand up, and en.lin your Body a little forwards over the Table,

Table, till he or ſhe has done, nor muſt you call to pledge the Party, unleſs required by him or her, and ſo carry every thing elſe with a decent, comely and modeſt Behaviour, to raiſe you an Eſteem by a graceful Demeanour.

If you are at a Ball, you muſt know exactly (if not how to Dance) at leaſt the Rules to be obſerv'd in Dancing, eſpecially in the place where you are, (for all Rules are not the ſame) and by no means be defective in any of them. If you be taken out, and can Dance, you can't refuſe it, without being thought ſingular and moroſe. If at length, to ſhow their Authority, or give themſelves Diverſion, they will force you to Dance, you muſt not refuſe them, for it is better to expoſe your ſelf to a little involuntary Confuſion, to render your ſelf complaiſant, than to be ſuſpected of declining them in Contempt; and having done (if you are not lead to it) retire to your Place of your own Accord; and when you take Leave, do it not over haſtily, but with a Return of Acknowledgment, for the Obligation laid upon you by the Civilities receiv'd; and when you retire, paſs not by the Servants (that wait) careleſly, and diſ-reſpectfully as tho' being your Inferiours, they were not worthy of your Notice, for this will ſeldom fail to caſt a Cenſure of Pride and Hautineſs upon you, and make you be deſpis'd by thoſe that are below you in this Caſe. Therefore conſider that the pooreſt and moſt Inferiour is God's Creature as well as your ſelf, and that (if honeſt and vertuous) he makes no Diſtinction between them and the greateſt Lady upon Earth. Nay, Civility is an Effect of Modeſty, Modeſty of Humility, and Humility being a true Mark of the Greatneſs of the Mind, and indeed the true Greatneſs; it is that which obliges, which

gains

gains upon the Affections, and will render you reſpected and beloved in all Places.

SECTION VI.

Of Affability, Courteſy, and Humility; with the winning Graces and Vertues that attend them, to render Woman-kind accompliſh'd and acceptable, &c.

AS for Affability and Courteſy as it is amiable in all Degrees, ſo it is ſingularly in Women of Quality, where it appears more eminent, and therefore more univerſally neceſſary in them than in others; and theſe may be conſider'd either as a meer Human Accompliſhment, or as a Divine Vertue; in either Notion, they are commendable, but it is the latter that gives them the higheſt Perfection. As for the Cauſe, it is derived either from a native Candor and Generoſity of Mind, or from a Noble and ingenious Education, or ſomething noble in them both; and theſe are as good Originals as any thing meerly Moral can flow from, and are indeed its Sources; for common Experience will atteſt, that thoſe of the greateſt Minds, and beſt Extraction, are uſually moſt condeſcending and obliging, whereas thoſe of the moſt abject Spirits and Birth, are the moſt inſulting and imperious. 'Tis therefore a great Error in Perſons of Honour, to think they acquire Reverence by putting on a ſupercilious Gravity, looking coyly and diſdainfully on all below them; it is ſo far from that, that it gives a Suſpicion it is but a Pagentry of Greatnels,

ſome Muſhrome newly ſprung up that ſtands ſo ſtiff, and heels ſo much; ſo that inſtead of teaching others to keep their Diſtance, this faſtidious Diſdain but invites them to a cloſer Inſpection, that if there be any Flaw either in their Life or Birth, it will be ſure to be diſcovered, there being no ſuch prying Inquiſitor as Curioſity, when it is egg'd on by a Senſe of Contempt.

On the other hand, if we conſider the Effects of Courteſy, they are the contrary; it endears the Party to all, and often keeps up a Reputation in Spight of many Blemiſhes; a kind Word from a Superiour, is wonderfully charming, and inſenſibly ſteals away Mens Hearts to favour, and ſpeak well of them; and as there is no certainer, ſo alſo no cheaper way of gaining Love and Eſteem. A friendly Salutation, is as eaſy as a Frown or a Reproach, and that Kindneſs may be preſerved by them, which once forfeited, will not at a far greater Price be recovered, and may ſtand in great ſtead in the Viceſſitude of Fortune; for ſo it may be a Point of Providence to the greateſt Perſons, who in ſuch Caſes may want the Aſſiſtance of the meaneſt; nay, ſometimes the Face of Affairs is quite changed, and the Wheel of Fortune turns them loweſt that were upper-moſt, and proportionably elevates the meaneſt. It is Wiſdom therefore to treat all civily, and leave no Impreſſions of Unkindneſs, ſince none is ſo deſpicable, but may poſſibly at one time or other have an Opportunity to retaliate.

Let but a Lady, who meets with a cold, or ſlighting Treatment from one that is above her, examine her own Reſentments, and then reflect, that if ſhe gave the like to thoſe below her, they will doubtleſs have the ſame Senſe of it; and therefore let her reſolve never to offer what

what ſhe ſo much diſlikes to bear: And ſhe that dos thus, that makes ſuch Inferences, will convert any Injury into a Benefit; ſhe will civilize her ſelf by the Rudeneſs of others, and make that ill Nature but her own Diſcipline.

If we conſider Affability farther, it will appear yet more charming, as bearing the Impreſs of the Sanctuary, and ſo is a Divine Vertue, as St. *Paul* teſtifies, who inſerts it among the Number of the Chriſtian Graces, when he ſays, *Condeſcend to them of low Eſtate*, Rom. 12. 16. And that we may the better diſcern its value, he links it with the moſt eminent Vertue of Humility; for it immediately follows his Precept of, *Be not high minded:* Indeed it is not only join'd with it, as its Friend or Allie, but deriv'd from it, as its Stock and Principle, and certainly of a Diviner Extraction, or it cannot have Humility, that being the *Alpha* and *Omega* of all Vertues; 'tis that which lays its own Foundation, without which, the moſt Towring Structure would but cruſh it ſelf with its own Weight, and that which perfects and conſummates the Building, alſo ſecures and crowns all other Graces, which when they are moſt green and flouriſhing, are like *Jonah*'s Gourd, that afoards a pleaſing Shade and Refreſhment, but are apt to breed the Worm that will deſtroy them; when once they are ſmitten with Pride, they inſtantly fade and wither: So neceſſary is Humility for the acquiring and conſerving all that is precious to us. We may therefore conclude, that Courteſy and Obligingneſs of Behaviour, which proceeds thence, is in Reſpect of its Spring and Original, infinitely to be preferr'd before that which deſcends from no higher a Stock than natural or prudential Mo-

tives; and ſince it is natural for every Production to have ſome Similitude, we ſhall find it no leſs excellent for its Properties, than for its Deſcent; for as far as Affability partakes of Humility, it cannot but be ſincere, that being a Vertue whoſe very Elements are Plainneſs and Simplicity; for as it has no Deſigns that want a Shrowd to cover them, ſo it needs none of thoſe Subtilties and Simulations, thoſe Pretences and Artifices requiſite to thoſe that do; 'tis the Precept of the Apoſtle, *Phil.* 2. 3. *In Lowlineſs of Mind, let each Eſteem others better than himſelf*; whereby we ſee it is the Nature of a lowly Mind to transfer that Eſteem to others which it ſubtracts from it ſelf. Now, where ſuch Eſteem is grafted into the Heart, it does verify all the Expreſſions and outward Significations of Reſpect, and renders the greater Condeſcentions (which to an inſolent Humour may ſeem extravagant) real and unfeigned.

Another Property it has, which is Conſtancy; for as it is true to others, ſo it is to it ſelf; it is founded on the ſolideſt of Vertues, and is not ſubject to thoſe light and giddy Uncertainties that the vulgar Civilities are; for ſhe that out of a Diſ-eſteem of her proper Worth, has plac'd her ſelf in a Station of Inferiority, will think it not an Arbitrary Matter, but a juſt Debt, to pay a Reſpect to thoſe ſhe thinks her Betters; and an humble Mind, will in every Body find ſomething to prefer to it ſelf; ſo that ſuch a one acts upon a fixed Principle, and is not in Danger of thoſe Contradictions in Manners which ſhall render her one Day ſweet and affible, and another ſower and moroſs: And indeed it is a Point of Wiſdom for all Perſons to give due Reſpect to all in their Degrees, and if they are in a Station of Honour, (or may hereafter riſe

riſe to it) not to become Slaves to their Greatneſs, nor fix themſelves in ſuch a Poſture of State, as to be immoveable to all the Offices of Humanity and Civility, nor think that their Admiſſion to Greatneſs, is upon the ſame Terms on which the *Jews* were wont to receive their Proſelytes, *That they muſt renounce all their former Relations*; but remember they differ no more from others than a Counter ſet in the place of Thouſands or Hundreds, does from one in the place of Tens and Units: A little Tranſpoſition may quite alter the Caſe, or however, when they are all taken off the Score, they are then promicuouſly tumbled together, and one has no Precedence of another, either in Place or Value; ſo undiſcernable will the Difference be between the greateſt Prince and the meaneſt Servant, when Death, that Leaveller, ſhall have mingled them together; there will be no Inquiſition in the Grave, who came embalmed or perfumed thither. Therefore as the wiſe Man ſays, *Remember thy End, and thou ſhalt never do amiſs.*

SECTION VII.

Of Eloquence, and the Improvement of Diſcourſe; to ask Queſtions, give ready Anſwers, and win upon the Affections of an Audience.

TO ſpeak or Diſcourſe in a prompt and eloquent Dialect, is a very great Gift and Ornament, it has Charms in it that chains Mens Ears with liſtening Attention to the Words

that flow from a fluent and eloquent Tongue; and this, if a Lady could gain to Perfection, would add a Luſter to all her other rare Qualifications; and therefore for her Inſtruction, I ſhall lay down what is proper to be ſaid on this Head, though more briefly than ſuch a copious Subject requires.

There is no ſmall Wiſdom to be us'd in framing ſuch a Diſcourſe as may win upon the Affections of the Hearers, and move them to what is deſired by the Party ſpeaking, though they are of different Inclinations and Humours; but then it muſt be with ſuch a Volubility of Application, that a Lady may ſpeak to many Perſons, and yet vary her Stile to each individual, as *Alexander*, when he animated his Soldiers againſt the *Perſians*, ſucceſsfully did in a various Dialect. The Avaricious he animated with Hopes of great Treaſures and Spoils, the Ambitious he incenſed with aſpiring to Honour, and the Malicious he provoked with the Remembrance of the former Grudges and Hatred between the two Nations.

Thus Speeches that have a Point or Edge, enter ſooner the Affections than dull and ſlow Expreſſions, nor would it be unuſeful to have the Knowledge of ſudden Forms of Speech, of ſudden Queſtions, ready Anſwers, and great Variety of others, which give an Ornament to Speech, being delivered without Heſitation, though in all Caſes, Rules will not ſerve, but rather a large Capacity and Underſtanding, to turn ones ſelf in with Dexterity, than to be ty'd up to the Streightneſs of a few Rules of Remembrance. To have Wiſdom grounded in the Heart, will furniſh out ſuch Words as will become the Perſon that uſes them, as when you ſpeak before a Prince, what you utter, muſt be

worthy

worthy of his Hearing; if to a mean Capacity, your Stile muſt be ſuited to his Underſtanding. *Seneca* approves not of Speech to be excellent, when Words are not quickened with the Life of Reaſon, but are only uttered with the Plauſibility of the Speaker.

To gain the Art of Well-ſpeaking, or the Improving of it, there is a great Help to be drawn from the Books of the Learned, who will furniſh the Memory with apt Words, and the Underſtanding with a true Method of diſtinguiſhing, and to deliver them to the beſt Advantage, for therein is ſuch Varity, that in one or other none can fail of ſuch things as ſhe deſires to know and Diſcourſe of, ſet down in a lively and elegant way of Expreſſion; giving them a Shape and Appearance more perfect than thoſe things that are done, and furniſh Diſcourſe of things beyond our Times, or that have ſlipt out of Memory; laying things done at a great Diſtance before our Eyes, communicating to us the Eloquence and Wiſdom of the Ancients as well as the Moderns, that we may order our Diſcourſe according to the beſt Rules laid down for Inſtruction.

They are the beſt Councellors, and the beſt Companions, the beſt Heirs of any ones Knowledge; the Monuments wherein are repoſed the Sacred Reliques of Wiſdom and Underſtanding, from whence ſuch eloquence may be extracted as may prove a very graceful Adornment to the Speech, and teach you to expreſs Words in Seaſon; which is the beſt way to fit a Perſon for all Companies and Converſations; however, let what is ſpoken at any time, be to the Purpoſe, and as brief as may be, for Tedioufneſs in Expreſſions, though never ſo Eloquent, grows tireſome and tedious, for the Art of Speaking

well, is to ſpeak a little that may ſignify a great deal in a few Sentences or Words; and this Method practiced, will be a Light or Guide to greater Matters into which time will give an Inlet, if you are Induſtrious to improve by degrees, for once attained to a good Proficiency, it will become eaſy and pleaſant, ſo that ingenious Conceptions will flow into eloquent Words without much Thoughtfulneſs, or Overcharging the Memory with keeping them in its Repoſitory.

SECTION VIII.

Recreations and Diverti ſements, how to be us'd, and what are moſt proper to recreate the Body and Mind, &c.

REcreation when innocent and moderately us'd, may be rightly termed the Spring of Life, which makes it run ſmooth and regular. It is an Antidote againſt the too rough Impreſſions of Buſineſs, and overſtudious Thoughts upon the Spirits, and by wiſe and prudent Management, may be turned to great Advantages in rendering your Condition eaſy and pleaſant; but when immoderately us'd, and carried to Exceſs and Extravagancy, it is worſe than Labour or Toil. All Pleaſures that but border on Scandal, muſt be avoided, and even thoſe that are the moſt innocent, muſt not exceed the Rules of Moderation, whi h conſiſts firſt in not giving Offence, Scandal, Damage, or Prejudice to your ſelf or others. Secondly, it muſt be ſuch, as is not

not injurious or prejudicial to your Health, Reputation or Buſineſs; you muſt by no means make your Pleaſure your Buſineſs, but by the Enjoyment thereof, be more than cheerful in your Return to it, as more enabled by your Diverſions to perform it.

The moſt innocent Recreations by Exceſs, are many times abuſed, and the Body and Mind rather enfeebled and diſordered, than ſtrengthned and compoſed by them; the Vigour becomes weak and ſoftned; the Complexion is beſotted, and the principal Vertues ſometimes baniſhed. Recreation muſt be taken as it was firſt provided, and then it will be taken without a Sting. The Heathen Sages prohibited either Sex to ſlacken the Reins too much to it, leaſt it ſhould inſenſibly carry them away in a Career they ſhould not be able to ſtop till they bulged upon the rugged Rocks of Misfortune: How much more Reaſon then have Ladies who are Chriſtians, to be cautions, leſt too great a Swing of Worldly Pleaſures and Delights throw them into Irreligion, and incumber them with Vices they never intended to be concerned withal.

Thoſe Recreations above all others are moſt commendable, that refreſh the Mind and never leave any private Checks behind them in the Conſcience, to upbraid the Senſe for the immoderate and unlawful uſing them. She that plundges into a Puddle, does but engage her ſelf to the Trouble of an After-waſhing. Few People are ſo indiſcreet and regardleſs of their Health, as for the Laſciviouſneſs of the Taſt to feed on thoſe things that will impair it, and render them diſtempered. God never would have allow'd ſuch Recreation, nor furniſhed us either with the Deſire of them, or the Faculties

to

to have enjoy'd them, with any Design we should abuse them, or that they should prove hurtful to us; yet there are so many Inconveniencies adhering to us of Pleasure, by exceeding the Measure, mistaking the Manner, misplacing the Time, that although Recreations be lawful in themselves, yet if they be circumstanced amiss, they are not expedient.

Recreations and Pleasures, are undoubtedly lawful, if we abuse them not by Irregularity. All the several Tasts in Food, and other Varieties of the like Nature, were intended to please the Pallate, as well as to satisfy the Appetite; and consequently Delights well grounded, that we have an Inclination to, are no ways prohibited, if so we pursue them, as not to do amiss.

Recreations most proper and suitable toLadies, may be well ranked under four principal Heads, *viz.* Limning, Dancing, Musick, Reading of Books, that may both divert and improve them in Knowledge; and these will employ the Mind and Activity of the Body. Limning is a very curious Art, wherein a Lady, especially in small Figures, either in Oyl or Water painting, may improve her Fancy to Admiration, and leave rare Monuments of her Ingenuity to Posterity.

Dancing recreates the Body, and moderatly us'd, much contributes to Health, by stirring and dispersing the gathering and afflicting Humours; besides it gives a decent Comelinefs to her Carriage and Behaviour, but she must do it with Moderation, and seldom as a Diversion, not a Business, and be skilled in it, before she ventures far amongst Company, least by her Awkwardness she provokes Laughter, which may put her out of Humour, and so instead of Recreating her Mind, make her fretful and uneasy.

Musick played on by a skilful Hand, is a very cheer-

cheerful Recreation, when it is not us'd upon every ſlight Occaſion, to gratify as many as deſire it, and ſo not only be made vulgar, as if a Lady or Gentlewoman made it her Profeſſion, or too much affected Applauſe in unſeaſonably expoſing her Dexterity. If to the Lute ſhe adds her Melodious Voice, the Sound will be more raviſhing; but this ſhe muſt avoid as much as may be in the Hearing of ſuch as pretend Courtſhip to her, leaſt they imprudently lay hold on it as a Deſign to draw them on by a kind of an Air of Courtſhip, to be the greater Admirers of her Perſon, for the Accompliſhments it is endowed withall.

Among Relations or indifferent Friends, if they modeſtly preſs it, it will be ſomewhat under the Character of good Breeding not to deny them that Satisfaction they ſue for, but it muſt not be tedious, leaſt they ſeem tired with what they ſo earneſtly deſired, and the Harmony once commenced, it will not be convenient at all to ſtop in the Middle, to crave Attention, though ſome ſeem not to liſten, as good Manners requires, when they have engaged a Lady to pleaſure them.

Reading is a contemplative Recreation, if applied to the right end; it carries us in Fancy and Imagination to the remoteſt Parts of the World, giving us a Proſpect of the Rarities and Varities of diſtant Nations, or more, it carries us among the Stars, thoſe glorious Luminaries that ſpangle the Firmament with Seeds of Light. It opens the Arcana of Arts and Sciences, and by Contemplation, leads us up to Heaven, dazling our Souls with the unaproachable Brightneſs of the Divine Majeſty. It likewiſe recreates dejected Spirits with harmleſs Mirth and Conſolation, and is, if not abuſed, the *Unum Neceſſarium* of the Mind. Nay, even ingenious Plays may prove of great Advantage,

if

if a Lady wiſely uſes them, and rightly apply many things, that are contained in them. Alſo Precepts for Inſtruction, and ſundry great Examples for Caution, and ſuch notable Paſſages, which being well underſtood, cannot fail of improving the Underſtanding to a high Degree; and this kind of Recreation the wiſeſt Men of all Ages have accounted as a very great Felicity, and concluded their Leiſure Hours the beſt ſpent in Reading worthy Authors, whereby they not only converſed with the Living, but even with the Dead in their celebrated Works left behind them, as more laſting Monuments, than the *Carian Mauſoleum*.

Recreations there are of many other kinds, which may be ſuited, as the Place and Humour of the Company requires, and are ſo various, that I pretend not to deſcribe all that may offer. Gaming, among others, is allowable, if not carried too high, nor too much frequented, whereby a Lady gets her the Name of Gamſter, which is but one Degree from that of a Ranter; for in Gaming above Meaſure, ſomething or other will happen that will cauſe the Paſſions of the Mind to break out into Extravagancy unſeemly, if not unpardonable. To conclude, let all be done with Diſcretion and Moderation, and you may be ſure nothing will be done or taken amiſs.

SECTION IX.

Of Cenſure, and Cautions to be uſed therein, for the avoiding Strife and Envy, or a Wound in your Reputation.

WOman-kind is to apt too cenſure out of Emulation on ſlender Occaſions, or the uncertain Reports of others, though Fame

is a very great Evil in the World, and oftener furniſhes out Lyes than Truth, to aſperſe the Innocent more frequently, than to ſhame the Criminal; therefore a Lady ought to be very cautions in this nice particular. So that Care and Skill herein is not only natural, but neceſſary, and the Effect of it, is, that we cannot avoid giving Judgment in our Minds, either to abſolve or condemn, as the Caſe requireth; but the great Difficulty, is, to know when and where it is proper to paſs Sentence. An Averſion to what is criminal, a Contempt of what is ridiculous, are the inſeparable Companions of Underſtanding and Vertue; but the ſuffering them to paſs farther than our own Thoughts, carries ſo much Danger in it, that though it is neither poſſible nor fit to ſuppreſs them entirely, yet is it very neceſſary they ſhould be kept under great Reſtraints. An unlimitted Freedom of this kind, is little leſs than ſending a Herald, and proclaiming War to the World, which ſo provoked, the Conteſt will be unequal, though you have never ſo much Truth on your ſide; and if you begin againſt ſuch an Adverſary, it will be much to hard for you with this Juſtification, That it is done in its own Defence; you muſt therefore take heed of Laughing, eſpecially unſeaſonably, unleſs in Company that is ſure. It is throwing Snow-balls againſt Bullets, and it is the Diſadvantage of a Woman, that the Malice of the World will help the Inurbanity of thoſe that will caſt a ſlovenly Falſity upon her.

Your are, Ladies, for this Reaſon to ſuppreſs your Impatience for Fools, who beſides they are too ſtrong a Party to be unneceſſarily provoked, are of all others the moſt dangerous in this Caſe; and a Coxcomb in his Rage will return a dull Jeſt that will lie heavy, though there be

not

not one Grain of Wit in it. Others will do it with more Art, and you must not conclude your self secure, because perhaps your Reputation may be out of the Reach of Ill-will; for if it perceives that part guarded, it will soon seek one that is more exposed. It flyeth like a corrupt Humour in the Body to the weakest part. If you have a tender side, the World will not fail to find it, and to put the worst Colour upon your Words and Actions, give an Aggravation to every thing that may lessen you, and a sprightful Turn to every thing that might recommend you. Anger lyeth open those Defects that Friendship would not see, and Civility might be willing to forget. Malice needeth no such Invitation to encourage it, neither are Pains more superfluous than those we take to be ill spoken of. If Envy, which seldom sleepeth, and never dieth, is content sometimes to be in a Slumber, it is very impudent to make a Noise to awake her.

Besides these Considerations, your Wit will be misapplied, if it is wholly directed to discern the Failures of others, when it is so necessary to be often used to rectify and prevent your own. The sending your Thoughts too much abroad, hath the same Effect as when a Family never stayeth at home. Neglect and Disorder consequently followeth, as it must do within our selves, if we do not frequently turn our Eyes inwards, to perceive what is amiss with our selves, where it is a great Sign, we have an unpleasant Prospect when we are unwilling to look upon it, but rather seek our Consolations in the Faults of those we converse with.

Always avoid being the first in fixing hard Censure; let it be confirmed by the General Voice, before you proceed to it; neither is it then your Province, to give Sentence like a Magistrate,

giſtrate, or as if you had a ſpecial Authority to beſtow a good or ill Name at your Diſcretion. Do not dwell too long upon a weak ſide, touch and paſs away, and only take Pleaſure to ſtay longer where you command, like Bees, who only fix upon thoſe Sweets, out of which they may extract the Juice, of which their Honey is compoſed.

A Vertue ſtuck with Porcupin Quills, is too rough for this Age, it muſt be adorned with ſome Flowers, or elſe it will be unwillingly entertained; ſo that even where it may be fit to ſtrike, do it like a Lady, gently, and aſſure your ſelf, that where you care to do it, you will wound others more, and hurt your ſelf leſs by ſoft Strokes, than by being harſh or violent.

The Triumph of Wit, is, to make your good Nature to ſubdue your Cenſure, to be quick in ſeeing Faults and ſlow in expoſing them. You are to conſider that the inviſible thing called a good Name, is made up of the Breath of Numbers, that ſpeak well of you, ſo that if by a diſ-reliſhing Word you ſilence the meaneſt, the Gale will be leſs ſtrong, which is to bear up your Eſteem. And though nothing is ſo vain as the eager purſuit of empty Applauſe, yet to be well thought of, and to be civily us'd by the World, is like a Glory about a Womans Head. It's a Perfume ſhe carryeth about with her, and leaveth wherever ſhe goeth. It is a Charm againſt Ill-will; Malice may empty her Quiver, but cannot wound. The Dirt will not ſtick, the Jeſt will not take, without the Conſent of the World. A Scandal doth not go deep, it is only a ſlight Stroak upon the injured Party, and returneth with the greater Force upon thoſe that gave it.

SECTION

SECTION X.

Modeſty and Chaſtity, their Excellency in Womankind; with Cautions to avoid the Dangers of Seducers.

MOdeſty in Ladies, is a far greater Ornament than Beauty, and is compared Symbolically to the Deckings of Gold, and Pearl, and coſtly Array; for if one of a fair Outſide be deck'd with all the Embelliſhments of Art and Nature, yet if Boldneſs be to be read in her Face, it blots all the Lines of Beauty. It's like a Cloud over the Sun. It intercepts the View of all that was otherwiſe amiable, and renders its Blackneſs the more perſpicuous in the Preſence of one who has an innocent Modeſty, and native Simplicity of Look.

But Modeſty confines it ſelf not only to the Face; ſhe is here only a Shadow in Effigie, but is in Life and Motion in the Words, when e ſhe baniſheth all Indecency and Rudeneſs, all inſolent Vauntings and ſupercilious Diſdains, or whatever elſe may render a Perſon troubleſome or ridiculous in Converſation. Modeſty not only refines the Language, but Tunes it too, modulates the Tone and Accent, admits no Unhandſomneſs or Loudneſs of Diſcourſe, and ſhows you, that a Woman's Tongue ſhould indeed be like the imaginary Muſick of the Sphers, ſweet and charming, but not to be heard at a Diſtance.

Modeſty not only preſcribes the Manner, but the Meaſure of Speaking, reſtrains all exceſſive Talkativeneſs, which is incident to none but the

the Bold and Troubleſome. And indeed we find Modeſty the moſt indiſpenſible Requiſite of a Woman, a thing ſo eſſential and natural to the Sex, that every the leaſt Declination from it, is a proportionable Receeding from Womanhood, and the total Abandoning, it ranks them among irrational Creatures, nay, ſets them even beneath thoſe, as an acquired Vileneſs is below a Native; for an impudent Woman is look'd on as a kind of a Monſter, a thing diverted and diſtorted from its proper Form. That there is indeed a ſtrange Repugnancy to Nature, needs no other Evidence, than the Strugling and Difficulty in the firſt Violations of Modeſty, which always begin with Regrets and Bluſhes, and require a great deal of Self-denial, much of vicious Fortitude, to encounter with the Reconciling and Upbraidings of their own Mind. Its Violation is uſually attended with Horrour and Shame that preceed thoſe firſt Guilts, and in proſtituting their Modeſty, they are conſtrained to commit a Rape upon themſelves, force their own Reluctances and Averſions, before they can part with ſo rare a Jewel.

This their Seducers ſeem well to underſtand, and upon that Score are at the pains of ſo many preparatory Courtings and Expence of Preſents, as if it were ſo ſtrange a Crime, that there were no other way to introduce it, but by a Confederacy of ſome more familiar Vices, as Pride and Coveteouſneſs.

The beſt way therefore to countermine thoſe Stratagems, is, to be ſuſpiciouſly vigilant, even of the firſt Approaches; for if you reſolve to keep the Fort, you muſt by no means abandon the Out-works. She that would ſecure her Modeſty and Chaſtity, muſt never let it come to too cloſe a Siege, but repreſs the very firſt and remote

remote Inſinuations of a Tempter, and be ſure to avoid all thoſe Miſ-behaviours that may either diſcover or create an Inclination to what is contrary to Modeſty, of which kind is all Lightneſs of Carriage, wanton Glances, Liſtening to obſcene Diſcourſe, or other things that may give Encouragement to Seducers to make more aſſured Advances, to ſtorm the Fort of Chaſtity, than otherwiſe their Hopes or Courage would have permitted them to have enterpriz'd. Nor is this the only State of Danger; thoſe that keep their Ranks, though they do not provoke Aſſaults, yet ſtay to receive them, may be far enough from Safety; ſhe that lends a patient Ear to the Praiſes of her Wit or Beauty, intends at firſt perhaps only to gratify her Vanity; but when ſhe is once charmed with that Syrens Song, infaſcinated with that Flattery, it is much if ſhe does not inſenſible encline to a Kindneſs for the Perſon that values her at ſo high a Rate; and when that Spark ſhall be blown up by perpetual Remonſtrances of Paſſion, and little Artifices Men uſe on ſuch Occaſion, and which Luſt can ſuggeſt a thouſand ways, 'twill like the *Naphta* Naturaliſts ſpeak of, in a Moment blaze up to an unquenchable Flame, even to the Combuſtion and Ruin of Vertue and Honour.

Be cautious then to preſume upon the Innocency of your firſt Intentions, leaſt a Self-flattery betrays you into a Dangerous Snare; but put on ſuch a ſevere Modeſty, that your Looks may guard you, and diſcourage the moſt impudent Aſſailant. 'Tis ſaid of *Philopemen*, that the *Lacedemonians* finding it their Intereſt to corrupt him with Money, they were yet ſo poſſeſſed with the Awe and Reverence of his Vertues, that none durſt undertake to attempt it.

It

It were not sure then impossible for Women, to arrive at the same Security. Such an Authority there is in Vertue, that where it is eminent, it is apt to controul all loose Desires, and he must not be only lustful, but sacrilegious, who attempts to violate such a Sanctuary.

But perhaps the Ladies may fear, that by putting on such a Strictness, they shall [illegible] the Glory of their Beauty, which [illegible] esteemed by those that court and adore them.

To this in the first place I answer, that they are miserable Trophies to Beauty, that must be built on the Ruins of Vertue and Honour. Secondly, it is a great Mistake to think their Beauty shall be less prized, since it is incident to Man's Nature to esteem those things most that are at a Distance, whereas an easie and cheap Descent begets Aversion and Contempt, so long as Ladies govern themselves by the exact Rules of Prudence and Modesty. Their Lustre is like the *Meridian* Sun in its full Brightness, which though less approachable, is counted more Glorious; but when they decline from a Reservedness, they are like the Sun in a Cloud, which though safelier gaz'd on, Shines but dimly, and gives a disasterous Light. But besides these Collateral Advantages, it is certain, that Modesty gives an immediate and direct Improvement to Beauty; for though some Men for their own vicious ends wish them severed, yet they cannot but conclude, they are the most amiable when united, and you may often hear them commend the Aspect of that Modesty they would fain circumvent.

And in the third place, there is nothing but such a Reservedness can indeed make your Beauty triumphant; Parley and Conquest are the

the most distant things, and she that descends to treat with an Assailant, what ever he may tell her of being her Captive, 'tis but in order to make her his, which when she once is, there is no State of Servitude half so miserable, nothing in the World being so slavishly abject, as prostitute Woman; for besides all the Interest of another Life, which she basely resigns, she [illegible] all that is valuable in this her Reputation; she puts wholly in his Power that which has seduced her, and which is worse, her Reformation too. If she should have a Mind to return to Vertue, she dares not for fear he should divulge her former Strainings from it, so that like *Cateline*, she is engaged to future Evils, to secure those that are past, and a stormy Ocean of other Miseries will fluctuate upon the Remainder of her Days, when as in Modesty and Chastity, she might have calmly floated to an *Elizium* of Happiness.

And this may briefly suffice to convince Ladies and others of the fair Sex, how much it concerns them to keep them strictly within the Bounds of Vertue and Modesty: In order to which, there is nothing more important than a judicious Choice of Company or Conversation, not only of Men, but Women also; for Vice is contagious, and in this especially has the worst Quality of the Plague, that it is malicious, and would infect others. A Woman that knows her self scandalous, thinks her self reproached by the Vertue of another, looking on her as one that is made to reprove her ways, and therefore in her own Defence, strives to leavel the Iniquity, not by reforming her self that she thinks to hard a Task, but by corrupting the other, which she will do by Insinuation, if not cautiously prevented.

SECTION

SECTION XI.

A Brief Treatiſe of Religion, ſhewing it in its Plainneſs, and how neceſſary it is to be practiſed, &c.

REligion is the Crown of all other Excellencies, nothing is ſo proper and neceſſary to be conſidered and duly obſerved, ſeeing all our Welfare and Happineſs depends upon true Piety and Devotion.

Religion requires us not at any time, but altogether forbids us, to put on an angry Zeal againſt thoſe that may be of a different Perſuaſion from us, though too much Partiality to our ſelves, makes us frequently miſtake it for a Duty, and that it is Vindication of God's Honour, when in Reality of the Matter, we are only ſetting out our ſelves, and ſo our Devotion often breaketh out into the Shape which beſt agreeth with our particular Tempers. Thoſe that are Cholerick, grow into a hardened Severity againſt thoſe that differ from them, and lay hold of all the Texts that beſt agree with their Complexions, to juſtify their ill Nature.

The Sullen and Melancholy, are too apt to place a great part of their Religion in dejected and ill-mannered Aſpects, putting on a ſower and unſociable Countenance, declaiming againſt the innocent Entertainments of Life with as much Tartneſs as ought to be beſtowed on the greateſt Crimes, though indeed it is generally but a Vizor, there being nothing of Reality in ſuch a kind of Severity.

Religion

Religion that is true, is so kind inviting and obliging, that instead of imposing uneasy and unnecessary Burthens upon our Nature, it eases us of the greatest Weight of our Passions and Mistakes, and redeemeth us from the Slavery we are prone to run into our selves, instead of subduing us with Rigor; for whilst we are under the Usurpation of our Appetites, let loose and unrestrained, we are most severe Masters to our selves. Religion in it self is always a cheerful thing, and is so far from being an utter Enemy to good Humour, that it is inseparably united to it. There is nothing that belongs to it that is uneasy or unpleasant. A wise Epicure would be Religious for the sake of the Pleasure he would find in it, in restraining himself from too much Surfeiting on Wordly Delights, and the quiet Peace and Content it would feast his Mind withal.

Religion that is true, is exalted Reason, sifted and rifined from the drossier part of it, having its Aboad in the Upper-Region of the Mind, where no Clouds or Mists hinders its Serenities, or interpose to darken or offend it. It is the Foundation and Crown to all Vertues. As to faith relating to you in particular, keep to that which is warranted by God's Word, and avoid being given to change. You have, Ladies, a stronger Ground to be steadfast in your Religion, than the other Sex, by Reason, that the voluminous Enquiries into the Truth by reading multitudes of Books, are not expected from you.

Beware above all things, that a blind Zeal leads you not into Error, let the Holy Scriptures be the Standard of your Religion, and on the other hand, beware of applying God's Judgments on peculiar Occasions, or pointing out those,

on

on whom they fall, as the Subjects of his Wrath, or Marks, he leavels his Vengeance at, becauſe a Mortal Being is too ſhallow of Underſtanding to make true Judgment, not competent to make a Diſtribution of God's Juſtice, or his Mercies, ſince himſelf hath thrown a Veil over them to hide them from our ſhort Sight, which would, notwithſtanding its Imperfection, be too buſily prying into them, though far beyond their Province, and to go about to determine whether God loves or hates thoſe he afflicts, is too nice a Point for Human Reaſon to diſcuſs.

In the next place, labour above all to keep vain Doubts and Scruples at a Diſtance, that they may not interrupt and hinder your Devotion, nor give you unſeaſonable Diſquiets; and to do this, get Underſtanding, and practice Vertue, and if you are ſo happy as to have thoſe for your Share, moſt certain it is, that God by his Grace will reveal all neceſſary Truths to you.

Avoid as much as reaſonably you may multiplicity of Wordly Buſineſs, and in that which is unavoidable, labour for an Evéneſs and Tranquility of Mind, that you may be ſmooth and undiſturbed in all the Tempeſts of Fortune; for ſo ſhall you better tend Religion when you are not diſturbed with Worldly Cares, and ſeiz'd with low Affections, Paſſions, and Intereſt.

Order your private Devotions in ſuch a manner, that they become not Arguments and Cauſes of Tediouſneſs by their indiſcreet length, but reduce your Words into a narrow Compaſs, ſtill keeping all the Matter, what is cut off in length, ſupply in Earneſtneſs of Spirit, ſo by that means nothing is loſt, whilſt the Words are chang'd into Matter, and Length of Time into Fervency of Devotion.

SECTION

SECTION XII.

An Invitation to Charity from the evil Conſequences that attend the Neglect of this great Duty.

CHarity refined, is Love in its Purity, and Love is the higheſt thing that God can communicate to us; for he tells us, himſelf is Love; and again, it is the greateſt thing we can give to God for it, if we will alſo in Concluſion give our ſelves, and carry with it all that appertains to us: The Apoſtle calls it *The Bond of Perfection*; it is the Old, and the New, and the Greateſt Commandment, nay, even *The Fulfilling of the Law*, doing the Work of all other Graces, without any other Aſſiſtance but its own immediate Vertues; but waving the ſublimer Excellency, as it reaches to Divine Love, I ſhall only, and that briefly ſpeak of it in a lower Degree.

Solomon thought not the Character of a Vertuous Woman compleat without Charity, when he ſaith *ſhe ſtretcheth forth her Hand to the Poor, and reacheth forth her Bread to the Needy*, Prov. 31. 20. And it is not a little obſervable, that after he has deſcribed her Induſtry and Diligence, for acquiring Wealth, this is placed in the Front of her Diſburſments, as the principal Uſe ſhe made of it, which ſhews all Vertuous Women ought to prefer the Neceſſities of others before their own Superfluities and Delicacies; nay, if they look farther, and conſider who it is

is, that is perſonated in the Poor, that crave Aſſiſtance from them, they will find every one Act of Mercy, as done to himſelf, and therefore ſhould not ſuffer him to ſtand naked and hungry, whilſt they are ſolacing themſelves with that which would relieve him.

What a prepoſterous ſight is it, to ſee a Lady, whoſe Gay Attire gives her the glittering of the Sun, yet hath nothing of its other Properties, never to cheer any drooping or languiſhing Creature by her Influence. It is the Counſel of the Son of Sirach, *Not to give the Poor any Occaſion to curſe thee*, but ſure ſuch Perſons do it, if the Poor have not more Charity than they exemplify to them; for when they ſhall find ſuch hard Hearts under ſuch ſoft Rayments, ſee Ladies beſtow ſo much upon the Decking their own Bodies, and do nothing towards the neceſſary Support of theirs, it is a great Tryal of their Meekneſs. Poverty is apt of it ſelf to imbitter the Spirit, and needs not ſuch an Additional Temptation; nay farther, when a poor ſtarving Wretch ſhall look upon one of theſe gay Creatures, and ſee that any one of the loſe Appendages of her Dreſs bears a Price that would refreſh his empty Bowels, will he not have ſharp Incitations not only to execrate her Pride, and his own Poverty, but conſequently to repine at the unequal Diſtribution of Divine Providence, and add Sin to his Miſery. The Denial of an Alms, may be a double Cruelty, as well to the Soul, as to the Body, and inſtead of ſupplying his Wants, to rob him of his Innocency.

This is a Conſideration that ſhould be deeply impreſt upon the Ladies of this Age, who living in Plenty themſelves have little Conſideration of the Poverty of others, who groan in the Bit-

terneſs of their Souls under the Weight of their Sufferings, and the rather they ſhould bend their Minds to Good this way, and make it their Concern, ſince at the laſt Day the Inqueſt ſhall be particularly upon this very thing, and therefore it is but neceſſary they ſhould examine their Conſciences before hand, how they are fitted to paſs that Teſt.

Let Ladies therefore keep a preparatory Audit within their own Breaſt; reflect on the Expences of their Vanity, what the Delicacy of their Food, what the Richneſs and Variety of their Apparrel, nay, what the meer Hypocriſies of their Dreſs in falſe Hair and Complexions has coſt them, to which they may alſo add the Charge of their Recreations and Divertiſements, thoſe coſtly Arts of chaſing away that precious Time, which they will one day wiſh to recal: Let them I ſay, compute all this, and then confront to it the Account of their Charity, and it is much to be feared with many of them, the latter will be comparitively as undiſcernable, as *Socrates* found *Alcibiades*'s Lands in the Map of the World, ſo perfectly overwhelmed, that it will appear little in their own ſight, and which is very dreadful, to think of nothing at all in the ſight of God; but let ſuch remember, that whatever they enjoy, is given them by a gracious and compaſſionate God, and that he only intruſts them as his Stewards, to ſee how their Hearts encline, and how they will diſpoſe of it, whereby they know to be worthy or unworthy Servants, and thoſe that deal hardly and unjuſtly with Chriſt's poor Members, only pampering themſelves with the rich Man in the Goſpel, faring deliciouſly every Day, whilſt only Famine attends the Poor at their Gates. Their Days on Earth are conſummated, all their

their luxurious Dainties ſhall only ſerve to feaſt the Worms, and render them paſſive in that Epicuriſm they were ſo active in whilſt alive. Then in another State theſe gay things will wiſh, they had made the Bellies of the Poor their Refectory, and by feeding them when they had Time and Ability, have nouriſhed themſelves up to a glorious Immortality.

The Poor and Needy are only the Hands of God, who receive what is given for him, and whoever diſtributes in this kind to the Great and Merciful Giver of Life Being, and all that we enjoy and poſſeſs, need not fear a large Reſtitution here, and a more exceeding Reward hereafter.

SECTION XIII.

Compaſſion and Forgiveneſs of Injuries, the Excellency of them, and the Reputation gain'd by the Exerciſe of them.

COmpaſſion is a main Eſſential of Charity, and frequently they are join'd together, to make up one Divine Vertue, but deſigning Brevity in every Section, that they may be as ſo many Leſſons to the Reader, the better to underſtand and digeſt them, I have made this Separation.

Compaſſion is that which ſtretches out farther than relieving the Wants of the Poor and Diſtreſſed; for beſides this part of Mercy in giving, there is another, and that is forgiving Injuries and Wrongs, which is of a very large Extent; for

whereas the former is confined to the Poor and Needy, only this has no ſuch Limit; for as it is poſſible Injuries may be done by Perſons of all Ranks, ſo the pardoning Mercy muſt reach equally with the Poſſibility, *viz.* to that part of Charity which we peculiarly call Clemency, a Vertue which not only Chriſtianity, but even Morality highly commends to us. The ancient *Romans* had ſuch a Veneration for it, that they plac'd it among their Deities, and built a Temple to Clemency, ſtiling her a Goddeſs. And though indeed it is no ſuch thing, yet aſſuredly it is one of God's Attributes, ſo eminent, that there nothing can more aſſimilate Man unto him; and even all the noble and generous minded have got their Fame and Renown by it, more than by the Sword or Bloody Victories; and thoſe who have had their moſt inveterate Enemies at their Mercy, and pardoned them, have gained a greater Reputation in triumphing over their Paſſions, than if they had conquered Armies.

This above all in the Femal Sex, is an excellent Vertue, ſuiting to the Softneſs of their Mould and Temper, filling them with an innate Goodneſs, that becomes a Brightneſs, to illuſtrate all the Actions of their Lives, and dazles even the Eyes of Envy. It ſecures them from innumerable Dangers and Reproaches, for Compaſſion and Forgiveneſs even charms rude and malicious Tongues, fixing a Shame and Remorſe on the Conſciences of the Injurious, conſequently puniſhing them the way they leaſt expected, in ſetting the Injuries they have done before their Eyes by a fair Light.

Let Compaſſion then always ſtand as a Guard to keep Anger and Prejudice from entring your Breaſt, which are Enemies to the innocent Plea-

Pleaſures of Life, imbittering all their Sweets, and turning the Honey and Nectar of true Contentment into the Gall and Worm-wood of Strife and Envy, to torment and afflict the Mind, by toſſing it in a ſtormy Sea of reſtleſs Perturbations. To ſecure your Quiet and Repoſe then, be heedful not to look back upon the Injury done you, but forward upon thoſe Miſchiefs a too ſharp Reſentment may betray you to. And by this means ſeeing the diſmal Event at a Diſtance, it will certainly fright you from any nearer Approach, and oblige you to keep within thoſe Bounds which Chriſtian Duty preſcribes you, and with much Facility acquit you with a more ingenious and larger Pleaſure, than the extreameſt Revenge can give you.

Did we rightly underſtand the Pleaſure of forgiving Injuries, we ſhould find it ſo refined and pure, ſo Heroical and Noble, that nothing but rational Natures are capable of it, when as that of Revenge and Spite, is Brutal and falſhly call'd a Pleaſure, ſeeing the Act of the moſt contemptible Animal is to return a Miſchief for one received; from whence we ſhould conclude, that it is an eaſy Determination, rather to embrace that Compaſſion and Clemency, which has been exemplified not only in the wiſeſt and beſt of rational Creatures, but in the omniſcient and immortal Being, than to embrace that ſavage Fierceneſs of the ignobleſt irrational Creatures.

SECTION XIV.

The Art of Contentment of Mind, and the great Advantages that accrue thereby to Human Life.

IT is a very great Felicity of Life, to be contented in all Stations and Conditions, to have a Calmneſs and Serenity of Mind in Proſperity and Adverſity; for this renders Human Life eaſy and comfortable. It is a Ray of that Happineſs darted into our Souls, that ſhall hereafter be more fully poſſeſſd, even an Earneſt of the Joys of Heaven, where all is calm and peaceable. But we hold it not ſufficient, nor a true Contentment, where it is only a ſenſeleſs Stupidity, or a careleſs Negligence, what becomes of our Eſtate or Affairs, nor a ſeeming in Diſcourſe to deſpiſe and contemn the Riches of the World, as mean and unworthy of our Regard; but it is an humble and willing ſubmitting our ſelves to God's Pleaſure in all Conditions: And this makes us carry our ſelves gracefully in Proſperity and Adverſity, in Health, Sickneſs, Freedom, Impriſonment, or whatſoever God ſhall pleaſe to allot us, with a perfect Reſignation to his Divine Will and Pleaſure. It renders Marriage comfortable in whatſoever Condition it happens, and is the greateſt Agent and Supporter of Love; though indeed it is no Breach of Contentment, if ſometimes we complain of the harſh and unjuſt Dealings of the World towards us, ſo that we allow them as juſt Proceedings from God, who ſometimes uſes wicked Mens Injuſtice to correct thoſe he loves, and

returns

returns them a Bleſſing for their Afflictions, when he has try'd their Patience and Humility; nor is it a Breach of Contentment by lawful means to ſeek the Removal of our Miſeries, or the Bettering our Fortunes. Pious Meditations greatly advance Contentment in Adverſity, and the Holy Spirit is the beſt Schoolmaſter to teach it us in the School of ſanctified Afflictions, the beſt Place of learning true Contentment.

In Riches, it cannot be found, for they avail not in the Day of Wrath; for thoſe that ſeek Contentment in that, are deluded with the Shadow, and by fondly ſetting their Hearts on it, create more Diſcontents to themſelves, than perhaps would ever have befallen them, had they declined it, and been well pleaſed with a Competency. Contentment makes homely Cloaths and Diet as gay and ſatisfactory, as the moſt glittering Apparel, and ſumptuous Banquets of the riotous Epicures; and this is that which can only give a full Satisfaction beyond the Limits of Craving; and in a Word, Ladies, it is Riches, Beauty, Honour, Pleaſure, and all that you can reaſonably name, for there is ſcarce any thing pleaſant, delightful, or to be deſired, but what is treaſured up in a contented Mind, and may be ſummed up in theſe two Lines:

Content is all we aim at with our Store,
And having that with little, what needs more.

SECTION XV.

Devotion and Prayer, their powerful Efficacy, and how availing they are to contribute to our Happineſs here, and greater Advantages hereafter.

DEvotion in Ladies, is the Sum of all the other Graces, nothing is ſo needful and neceſſary to them; it is the Salt that Seaſons the Sacrifices, nay, the Altar which ſanctifies the Gift, no good (how ſplendid ſoever it be in the Sight of Men) being acceptable in the Sight of God, till it is thus conſecrated, and has the Seal of the Sanctuary upon it. This is a Duty truly Divine, as well in its Original, as in its End; for as it comes from above, it is an Affla-tion of the Holy Spirit, which cauſes it to tend thether alſo; and thether raiſes its Vota-ries. This is it which ſublimates and ſpiritua-lizes Humanity, refining it from the Droſs of abject Thoughts and Deſires, and even from the Dregs of Mortality, and ſo wings our Earthly, lumpiſh Nature, as to lift it up in Contempla-tion to Heaven, and by Raptures of conceived Joy and Alacrity of Spirit, make ſome Eſſay of the State of Separation, even till we are chain'd to the Body.

This is it which combines us ſo with God, that we have the ſame Intereſts, and the ſame Choices; nay, it does in a kind communicate and inter-change Properties with him. The All-powerful God ſeems unable to reſiſt its In-fluence, and fervent Prayer has often, as it were, diſarmed his Hand, ſtay'd his Juſtice, and caus'd him

him to melt into Mercy and Forgiveneſs, whilſt it has inveſted us, feble Wretches, with a kind of Omnipotence, by engaging him for us, who can do all things.

Now, this Piety may be conſidered either in a larger or limited Senſe. In the Form it is, as Latitudinary, as the whole Scheme of Duty, not confined to any one Act, but extended to all the Commands of God. In the more limited Senſe, Piety is taken for our more immediate Intercourſe with God in things purely Divine, as Adoration, Aſpirations, Prayers, and all Pantings and Breathings of the Soul after him: And under this Notion it is more particularly call'd Devotion, and the eſſential part of this; is fervent and frequent Prayer, both publick and private; for Prayer is a Language by which we direct our Minds to God in Holy Addreſſes, ſpreading our humble Petitions before him, waiting with Patience and Submiſſion to his Divine Will, for a gracious Anſwer: And God will not turn away from ſuch Supplications as are offer'd to him in Lowlineſs and Humility. St. *John* in his Revelation, tells us they are of ſuch Eſteem in Heaven, that he ſaw them offered up as Incenſe before the Throne in Golden Cenſors, as a ſweet and acceptable Perfume in the Noſtrils of the Almighty; but Prayer that will be ſo received, muſt be made with Faith and Hope; that is, we muſt certainly believe we ſhall receive the Grace God has commanded us to aſk, and we muſt hope for ſuch things as he permits us to Petition for; and therefore we muſt be ſure to aſk nothing unlawful, or unneceſſary for us.

Our Bleſſed Saviour, in his moſt Holy Form of Prayer, has lay'd down the moſt excellent things we can pray for, which by the pious

Orator,

Orator, may be more inlarged on as our Neceſſities require; not but that God knows our Needs and Wants better than we do our ſelves, before we open our Lips; yet ſince he has commanded us to pray, it is all the Reaſon in the World, that we ſhould make daily Supplication and Prayer to him who is our Protector and Provider; from whoſe Bounty alone we receive all the good things, both Spiritual and Temporal, that flow unto us; nor is there any Duty more vehemently preſſed to us in the Word of God, than this of Prayer, *viz. Continue inſtant in Prayer, ſtrive in Prayer, labour fervently in Prayer, Night and Day pray exceedingly, pray always with all Prayer*, and St. *Paul* calls it *Watching unto Prayer*; and St. *Peter*, *pray exceedingly*; our Prayers therefore muſt be fervent, intenſe, earneſt, and importunate, when we pray for things of high Concernment; yet limiting our Deſires in all things with Submiſſion to God's Will, and if we expect good Returns, our Deſires muſt be laſting, our Devotion frequent and aſſiduous, not aſking for a Bleſſing once, and then giving it over, as if we were indifferent whether we received it or not, but daily renewing our Suit, and exerciſing our Hope and Faith, Patience and long-ſuffering Religion, Reſignation and Self-denial, in all Degrees, we ſhall be put to this Circumſtance of our Duty, our Bleſſed Saviour taught us when he ſaid, *That Men ought always to Pray, and not to faint*; which ſignifies the frequent Doing of this great Duty in general; but becauſe we cannot always aſk ſeveral things, though we have frequent Need of them, the Precept comes home to this very Circumſtance, and St. *Paul* calls it, *Pray without Ceaſing*, and he tells us, *He beſought the Lord thrice*, and our Saviour prayed thrice

in

in the Garden, *David* prayed thrice a Day, and *Daniel* did the like; and so ought all that desire to prevail, and be possessed of their Desires.

There is a greater thing in it still: It is the only Bull-wark between our Souls and the many Temptations that would otherwise break in upon them; it is that Resistance that makes the Devil fly from us, and that Violence that takes Heaven by Force; and is the very Life and Soul of Religion; but then it must be with all our Heart, with all our Soul, and with all our Affections; for unless our Hearts and our Tongues go together, our Prayers will hardly find Acceptance; for how can we expect God will hear us, when our Thoughts are wandering, so that we mind not what we say our selves? Satan knows our Prayers are the strongest Engine to overthrow his Devices, and therefore is most busy to hinder it, by often making it seem tedious to us, rendring us dull and drousy in the Performance of this Holy Duty, inculcating into our Souls, that fewer and shorter Prayers will serve our Turns, insinuating, that God knows our Minds without speaking to him, and therefore that we need not trouble him nor our selves with long and tedious Harangues; and so by Degrees lessening our Devotions, and quenching our Zeal and Fervency of the Spirit, he prevails with us to grow supine, and pray but seldom, or not at all.

Let us therefore consider the Danger of Complying with this Temptation; for by laying aside this Spiritual Weapon, we lay our selves open to our spiritual Enemy, who seeks to lead us captive to the gloomy Chambers of Destruction. Therefore always be prepar'd to struggle against this Temptation; and that the

Spirit

Spirit of Prayer be not in any Degree wanting, pray as fervently as you can to God to enable you to pray better, to ſtrengthen your Faith, to encreaſe your Zeal, and enflame you with Divine Love, and our ardent Deſire of Heavenly things.

In all Forms of Prayer, mingle your Petitions with Thankſgiving, that you may endear the preſent Prayer and future Bleſſing by returning Praiſe and Thankſgiving for what you have already received; and according to St. *Pauls* Advice, *Be careful in nothing, but in every thing*, by Prayer and Supplication, with Thankſgiving, let your Requeſt be made known unto God, to keep up your Devotion, that it ſlackens not often, uſe ſhort Ejaculations, and meditate on his Mercies and Goodneſs to Mankind, of the Uncertainty of Life, and the Tranſitory Glories of this World, on an immortal State hereafter; of the Joys of Heaven, and the Torments of Hell, and ſuch like, which will keep your Heart in a right Frame, and keep evil and vain Thoughts and Imaginations from entring into it.

Vows; a Caution to Ladies and others in making them, and how Religiouſly to be obſerved when lawful.

THERE is a great Weight in Vows, to which a very ſerious Regard ought to be had; and therefore they are not to be made on every light Occaſion, ſeeing there is extream Danger and Diſgrace in Breaking, or pretending a Diſpenſation of them, after they are ſeriouſly and

and ſolemnly made, eſpecially if they be to good Purpoſes. Some think in Matters of Love they may be frequently diſpenſed withal, but indeed even there they are binding, and there are impending Judgments over their Heads, who wilfully violate them.

Firſt, All Vows in the firſt place, muſt be ſerious, weighty, and the Performance reſolved on to the utmoſt of our Power.

Secondly, They muſt be uſeful in order to Religion, Charity, or any other good end or Purpoſe.

Thirdly, They muſt be ſober, ſerious, and not trifling or impertinent.

Fourthly, They are to be an uncommanded Inſtance, that they be of ſomething, or in ſome manner, or in ſome degree, to which formerly we were not obliged, or which we might have omitted without them.

Fifthly, That they be made with Prudence and Caution, and upon the Account of things that are juſt, honeſt and ſafe in all Circumſtances, leſt we beg a Bleſſing, and fall into a Snare.

Sixthly, Every Vow of a new Action muſt be accompanied with a new Degree, eſpecially made in Matters of Religion, and Enforcement of our Eſſentials, and unalterable Duty; and in all things Thankfulneſs is beſt that firſt ſecures Duty, and then enlarges in Counſels: Therefore let every great Prayer in Need or Danger, traw us near to God by Approach of a pious Purpoſe to live more ſtrictly, and let every Mercy of God anſwering that Prayer, produce a real Performance of it, and never too raſhly enter upon Vows where Reaſon tells you there is a great Difficulty in keeping them.

Vows of ſingle Actions, are the moſt ſafe and proportionable to ſingle Bleſſings, ever begg'd in ſuch Caſes. Let no Action then, which is Matter of Queſtion and Diſpute in Religion, ever become the Matter of a Vow, nor rely too much in a Confidence of perſiſting in any thing, to make it the Subject of a Vow; for what appears juſt to act, one time may by more mature Conſideration, be found the contrary, and then it will be a Sin to keep them, as well as to make them; and therefore take great Caution before you make any, and be as ſparing as poſſible in making them; and even then, do it to unalterable good Purpoſes.

PART II.

Containing many rare Experiments, both profitable and delightful.

The curious Art of Preſerving Roots, Fruits, Flowers; Candying, Conſerving, and making all the moſt uſeful Sorts of Sweet-Meats, or Confectionary-Ware, &c.

THE curious Art of Preſerving, is not only a Recreation, but very commendable in Ladies and Gentlewomen, and highly commends them for their Dexterity, as well as other curious Arts; and therefore, to encourage them to it, I ſhall ſet down ſome Directions or Receipts for their better Inſtruction.

To preſerve Eringo's.

Take good Roots, boil in fair Water till they are ſomewhat ſoft, ſtrip off the Peel without breaking them, lay them a while in cold Water, then dry them with a fine Cloath; when having your Sugar boil'd up to a Syrup, allowing to each Pound of Sugar 3 quarters of a Pound of Roots,

Roots, put them unto it; and after having ſimmered a while over a gentle Fire, put them up in Glaſſes or Earthen Pots cloſe covered for your Uſe.

To preſerve Cherries.

Pluck off the Stalks of about a Pound, and put them in Sugar and fair Water, boil them till they are pulpy, ſtrain them out into a Linnen Cloath, and add ſo much Sugar as will make the Water into a Syrup, boiling it up to a Thickneſs till it will rope; then put in your Cherries with Stalks, and when they have ſimmered a little over the Fire, take them off, and put them up with the Syrup in Pots or Glaſſes, cloſe tied over with Leather.

To preſerve Pears, Apples, or Quinces.

Gather them before they are ripe, with the Stalks on, take out the Coars, boil ſome Slices in Water and Sugar, then preſs them out through a Cloath, and when the Water and Sugar is boiled up to a little Roping, having a little coddled the Fruit in fair Water, put them into it, and after a Boiling up or two, ſet them to cool, and cover them cloſe for Uſe.

To preſerve Barberies.

Gather the faireſt Bunches in a dry Day, boil about a handful in a little Red-wine till very ſoft, then ſtrain it through a Linnen Cloath, and having Syrup boiled up very well of Water and Sugar, put the Bunches of Barberies in ſcalding hot, and when they have ſimmered a little over a gentle Fire, put in the Liquid that you have ſtrained, to give them a high Colour, and ſharper Taſt, and ſo put them up for Uſe.

To preſerve green Wall-Nuts.

Gather them in a dry Day before they have any hard Shell, boil them in Water till they looſe their Bitterneſs, then put them into cold Water and peel off their outward Rind; lay them in a preſerving Pan, with Sugar equal to the Weight of the Nuts, and as much Water as will wet it, and ſo ſetting them over a gentle Fire, let them boil up, then taking them off, and cooling them, do it a ſecond time, and when the Sugar has well penetrated them, put them up for Uſe.

To preſerve Apricots, Peaches, or Nectarines.

Take them not over ripe, pare them very thinly, and ſtone them, lay them in your preſerving Pan with Layings of Sugar a Night, that their Juice may run out; in the Morning, put fair Water and white Wine to them as much as will juſt cover them; ſet them over a gentle Fire, encreaſing it by Degrees, but not too hot, and being ſcalded, take them off, and when cool, ſet them on again, and boil them up ſoftly, till they are tender and well coulour'd, and then when cool, put them up in Pots or Glaſſes; and thus you may preſerve Damaſiens, or any kind of Plums, Duke-Cherries, *&c.* not too ripe, only you muſt not take off the Skin.

To preſerve Mulberries, Raſberries, Currans, or Strawberries.

Take two Quarts of the Juice of either of theſe, that is, each to its kind, and boil it, ſcum it well, and add to it a Pound and a half of Sugar, keep it ſtiring till it become a thin Syrup, then put in three Quarts of Mulberries cleaned pick'd, and after they have had a little boil'd, take them

them off, and put them up in the Syrup; and ſo do by the reſt, ſeparate each by themſelves.

To preſerve Gooſberries or Grapes.

Take either of theſe before ripe, cleans the Gooſberries from the Stalks and Tops, but let the Grapes hang upon their Cluſters; put them into your Pan, a Laying of Fruit and another of Sugar, till it is near full, and put a Pint of Water to ſix Pound of the Fruit, having before put into the Veſſel ſcaled, the Gooſberries or Grapes; then ſet the Veſſel over a gentle Fire, till the Sugar is melted and they boil up, then take them off, and let them cool; after tye them over cloſe, and keep them for Uſe: And thus you may preſerve any Fruits, Flowers, Stalks, Buds, *&c.* only note, if they are very hard, you muſt boil the longer, to make them ſoft, but not too much.

Of Conſerving.

As for Conſerving any thing, if Herbs, Flowers, or Roots, no more is required than to beat them finely in a Mortar, with a like Quantity of fine Sugar, and add, if you pleaſe, ſome Spices, as you like beſt; put it in Pots, cover it with Sugar, and ſet them in a dry warm place, to keep them Moulding.

If Fruits, ſcald them a little, the Coars or Stones being taken out, and do in the like manner as with the former.

The Art of Candying Fruits, Flowers, Roots, Buds, &c. and drying Fruits.

To Candy Eringo's.

BOIL them in Water till the Rhine will ſlip of, and they are ſomewhat ſoft, and when ſtript, put them into cold Water for a time, and take them out, and dry them with a Cloath; and having boiled up the Sugar to a Candy height, twiſt the Roots, and put them unto it, whilſt it is boiling up, by dipping; let them ſtay in till the Sugar has penetrated them well, then lay them on a Wyre Grate to drain and dry; and if the Weather is very moiſt, dry them in a Stove, and put them up in papered Boxes.

To Candy Barberries, Grapes, Services, and Medelars.

Take them out of the Preſerve, and in warm Water waſh off the Syrup, then dry them a little in a Stove or warm Oven, and dip them in Sugar, boil'd to a Candy Height; and thus you may do with Cherries, Currans, Gooſberries, Plums, Apples, Pears, Quinces, or any thing that is preſerved.

To Candy all ſorts of Flowers that are proper.

When you have gathered them, cut the Stalks to a convenient Length, not too long, nor too ſhort, and having added about eight Sponfuls of Roſe-water to a Pound of Sugar, and ſo proportionably boil it up to a Clearneſs, and when it will be ſtiff, when taken on the Point

Point of a Knife, and cooled, it is a Candy Height, then dip your Flowers or Stalks thrice into it,(whilst it is bubbling or boiling up thrice) letting them cool between every time, then lay them on a Sieve to drain.

To Candy Ginger.

Pare off the Rhine of the soundest and largest pieces of Ginger, lay them in warm Water, and let them lie, though the Water cool, a Day and a Night; and having boil'd Sugar to a Candy Height, put in the Ginger, and as it begins a little to cool, stir them, till the Sugar grows stiff; then take them out piece by piece, and lay them on a Wyre Frame to drain and dry; put them into papered Boxes, and set them in a warm place, and so the Candy will hold.

To Candy Orange, Citron, or Limon Peel and Chippings.

Take out the Pulp of Civil Oranges or Limons, boil the Rhind in Water, till a good deal of the strong Scent is taken out, then having Rose-water, and a little Sugar boil'd up to Candy Height, which is till it becomes Sugar again on the Point of your Knif when taken up and cooled; then put your Peels or Chippings into it till the Sugar has soaked through them, which it will quickly do, being boiling hot, and lay them on a Wyre Grate to drain and dry, before a Fire or in warm Weather, then keep them in a dry place.

To dry Fruits, as Grapes, Apples, Pears, Plumbs, Quinces, Apricots, Peaches, Nectarines, Figs, &c.

These you must first preserve according to Directions in Preserving, and when they have lain

a while, and are well-ſoaked, take them out of the Preſerve, and dry them with a Cloath, preſſing them in a little ſlot, then lay them on Tin Plates, with Sugar finly ſifted, and ſcattered thinly under them; ſet them in a Stove to dry, or an Oven, when the things baked are taken out of it, and it is juſt warm; then put them up in papered Boxes, and keep them in a dry place for Uſe; and for the Conveniency of taking them up, let them have the Stalks on, or be in Bunches; and ſo may you do by any Fruits preſerved, and other things that are not too pulpy, and by that means will ſhrink and dry away to nothing.

Confectionaries of divers Kinds, how to make them.

To make Maccroons.

TAKE of the beſt ſweet Almonds what Quantity you pleaſe, ſift them, to duſt them well, put them into ſcalding Water, and it will take off the Huſks; which done, dry them in a Cloath, and beat them very ſmall in a Stone Mortar, and a little Quantity of fine Flower, ſtrowing Loaf-Sugar on them as you beat finely ſearced, that there may be no Droſs in it; then add Whites of Eggs and Roſe-water as much as will thin them to a Batter, then drop it on thin Wafers on Tin Plates, in what Form or to what Quantity you pleaſe, and ſet them in an Oven moderately, and take them out as ſoon as you ſee they begin to ſwell, leſt by too much Delay, they burn or become brown, &c.

To

To make Naple Biſket.

Take of the fineſt Flower half a Peck, the Whites of a dozen Eggs, fine Sugar two Pound, as much Milk as will make it into a Batter, with a few beaten Almons, and ſome fine grated Bread, ſtir them well together till finely mixed; with this, fill thin Coffins, and waſh them over with Sugar and Roſe-water; ſet them in an Oven indifferently hot, and when they are well hardened, take them out, Butter or Flower a little your Coffins, to make them ſlip out the eaſier; and keep them in papered Boxes in a dry place.

To make Queen's Biſket, Genoua *Biſket*, &c.

Take as much fine Flower, a Loaf-Sugar finely beaten, nine Yolks and twelve Whites of Eggs, to a Pound of Flower, and a Pound of Sugar, Corriander-Seeds, and Anni-Seeds, of each three quarters of an Ounce finely beaten and ſifted; Roſe-water and Ale-Yeſt very new, of each two or three Spoonfuls; then boil up as much fair Water as will make it into a convenient thin Paſt ſomething like Batter; take it up with a Spoon or Ladle, and drop it on fine Paper, on which fine Sugar is ſtrewed, or put it into Tin Coffins four or five Inches long, and an Inch and a half broad, and put them into an Oven not too hot; and when ſufficiently baked, take them out and lay them on a Paper to cool; after that, harden them in a Stove or warm Oven, to keep long: And thus you may make *Genoua* Biſket.

To make a curious Cake with Sweet-meats.

To three Quarters of a Peck of fine Flower, put a dozen Whites of Eggs well beaten, and of new

new Ale-Yeſt a dozen Spoonfuls, as much Canary and Roſe-water, with Milk ſufficient to make it unto a fine thin Dough, or a thicker kind of Batter, with two or three Spoonfuls of Spirit of Wine, four Ounces of Candid Limon, thinly ſlic'd, and cut in ſmall ſhort pieces, or finely ſhread; a Pound of perfumed Caraway Comfits, Orange Peel, and Eringo's, each 3 Ounces, blanched Almonds a quarter of a Pound thinly ſlic'd or ſhread, a Pound of fine Loaf-Sugar, a little Cinnamon and Mace beaten and finely ſifted, and perfume it with a Grain of Muſk; and when well beaten or moulded together, make it into a Cake, put it into a Hoop of Wood or a Tin Circle, glaze it over with Sugar, Whits of Eggs, Roſe-water, and Canary, weſt beaten up together; and putting it into an Oven, not over ſcorching, let it ſoak till it is enough.

Marmalade of Quinces, Apples, Pears, Apricots, Peaches, Plumbs, or any ſuitable Fruits.

Boil up ſome of the Fruit in Water and Sugar, till it becomes pulpy; ſtrain it then into the Water through a coarſe Linnen Cloath, then pare or ſkin, and finly ſlice the Fruit you intend, freeing it from Coar, Seeds, or Stones; put it in with half the Weight of fine Sugar, or if very tart Fruits, three parts of Sugar; let them boil up, increaſing the Fire by Degrees, keeping them continually ſtiring with a Wooden Spattula, till taking up ſome on the Point of a Knife, it becomes thick when cold; ſo put all into Boxes papered and ſpread with fine Sugar, ſprinkle Sugar on the Top, and cover with carved Paper; keep them in a dry place. As for Grapes, and things that have Coats, not eaſily taken off, boil them up in Water and Sugar,

and

and ſtrain out the Pulp; and thus you may do by Gooſberries, Currans, *&c.* following the ſame Method.

To make Jellies of any Fruit.

Stamp them in a Mortar, preſs out the Juice, and let it ſettle well to clarify, pour it off by Inclination, and caſt away the Droſs; and add to each Quart, a Pound of clarified Sugar, boil them up till a third part be conſumed, then put to them a Pint of white Wine, in which you have diſſolved an Ounce of Cherry-Tree or Plum-Tree Gum; then ſtrain it out whilſt warm into an Earthen Pan or Pots, and it will become an excellent Gelly.

To make Honey of Mulberries, Strawberries, Raſberries, Blackberries, or ſuch like Fruits.

To do this, bruiſe them, and ſtrain out the Juice; put two Pound of it to a Pound of clarified Honey, boil them up, with well-ſcuming, till a third part be waſted in the Boiling, and it will rope upon the Point of a Knife when taken up, then put it into a glazed Earthen Pot for Uſe.

To make Limon, Orange, or Citron Cakes.

Take the Juice of any of theſe, 3 Ounces to Half a Pound of fine Sugar, and an Ounce of Roſe-water; with theſe Liquids, diſſolve the Sugar over a Fire till it becomes Sugar again when cold; but whilſt Boiling up, grate into it the Peel of any of this as you deſign to make it with; ſtir it well, and ſo taking it up, make it into Cakes, by droping it on Papers or Tin Plates, on which Sugar is ſtrewed; and ſo ſet them to dry for Uſe.

To make red Quince Cakes, and white Quince Cakes.

Coar and ſlice the Quinces, boil them up in Water and Sugar, till pulpy; Strain out the Pulp, and put to it Syrup of preſerved Quinces and Barberries, with ſo much Sugar as will make it be of a convenient Sweetneſs; boil it up again a little, with ſtirring; then lay it on Plates in the Form you think convenient, round, long, or Heart-faſhion; and thus, without the Syrup of Barberries, you may make white Quince Cakes.

To make Quince or Pippin-Cakes tranſparent.

Take the Syrup of either of theſe when preſerved, and as much of that of Barberries; let it ſettle, then pour it off by Inclination, and then ſet it over a gentle Fire to clarify, continually ſcumming it as it bubbles up, and when no more Scum ariſes, put to it 20 Ounces of fine Sugar, candying the like Quantity, and putting it to it hot, and keep it ſtiring till almoſt cold; then take it up with a Spatula, and ſpread it on Plates, ſo cut it out with a ſharp Knife into the Forms you beſt like; and when cold, it will be tranſparent.

Orange, Limon, or Citron Marmalade.

Pare the Fruit as thin as may be, take out the Pulp, ſqueeze out the Juice into a Veſſel, boil the Peels as ſoft as Pulp in two or three Waters, to take away the Strongneſs of the Scent, then maſh them well, and ſtrain the Pulp into the Juice through a very open Cloth; boil it up with a ſufficient Quantity of Sugar to a Thickneſs, and then having boiled the double Number of Pippins pared and coared, ſtrain the Pulp of them into the other, and mix them well to-

gether, and when of a convenient Thickneſs, put up this Marmalade into Pots or Boxes, and it will be of excellent Uſe, if kept in a dry Place. You may add in the Boiling, if you think fit, a little Roſe-water.

Cherry, Currant, Raſberry, Gooſberry, or Strawberry Paſte or Cakes.

Boil any of theſe in fair Water till very ſoft, preſs out the Pulp through a Cloth or fine Sieve, and to each Pint put half a Pound of Sugar, ſtiffen it with the Pap of Pomwaters or Pippins, and boil it up till it ſtiffens, then lay it on Plates well ſugared, and dry it for Uſe.

A Quiddany of Apples, Plumbs, Apricots, or what Fruit you think proper.

Take two Pound of the Liquor of the preſerved Fruit you intend, and put to it over a gentle Fire, which increaſe by Degrees: a Pound of the raw Fruit pared, coared, rin'd, or ſton'd, add a Pound of Sugar, boil it up with often ſtirring, till very ſoft, and it will ſtand upon the Point of a Knife like a Jelly, then ſtrain it, and put it in glazed Earthen Pots for Uſe.

Leach of Almonds.

Blanch them in hot Water, a Pound or more, beat them very fine in a Mortar, put to them a Pint of new Milk, then ſtrain them in a Cloth, by wringing them very hard, and add to the Liquid part two or three Spoonfuls of Roſe-water, and a Grain of Muſk, with half an Ounce of the fineſt Iſing-Glaſs diſolved in a Glaſs of white Wine, ſo ſtrain them a ſecond time for Uſe.

Junkets

Junkets or Sweetmeats of Apples, Pears, Quinces, Apricots, Peaches, Nectarines, hard Plumbs, or the like.

Make a Jelly as has been directed, with ſome of the ſofteſt or ripeſt, then pare, ſtone, and ſlice the reſt as the matter requires; put them into the Jelly, and let them ſtand about a Week, cloſe covered; then put a Quarter of a Pound of fine Sugar, and boil them up; ſo much Sugar muſt be to each Pound of Jelly or Liquor; break them not, but ſeaſon them with the Juice of Limons, Mace, Cloves, and Cinamon, and add a Grain of Ambergreece.

To make Confects or other Sugar Plumbs.

Take a Pan that is as well tinned as a preſerving Pan, hang it over a Fire of Charcoal not too ſcorching, then cleanſe your Seeds or Almonds, *&c.* from Droſs, by well ſifting, and to each Quarter of a Pound put two Pounds of fine Sugar, diſſolve the Sugar with a Pint of Spring-water, keeping it ſtirring till it ropes, then ſet it on hot Embers, and ſuffer it to boil a little, ſo drop in your Seeds or Almonds ſcatteringly, continually moving them with a Slice, and when they have taken up the Sugar, and by the Motion are well cover'd and rowl'd into order, dry them in an Oven or Stove. For Smooth perfumed Almonds, add a little Muſk, and may only dip them into the boiling Sugar twice, ſticking a ſmall ſharp Wire or Needle at the Point of them.

Wafers or Marchpanes.

Take the fineſt Flower you can get, to a Pound beat up a dozen Whites of Eggs, and wet the Flower with new Milk, put a little Sugar

and Roſe-water, wherein ſome fine Iſing-Glaſs has been diſſolved, rowl this out when made into a thin Dough, on Plates ſprinkled with Flower as thin as may be, put them into a pretty warm Oven on Tin Plates, yet ſtand but a very little while, for they will quickly be enough, then take them off, and rowl them up in Rowls.

To make curious Syrups, pleaſant to mingle with Wine, Cordial-waters, or other Liquors, and profitable in many Diſtemper, &c.

Syrup of Raſberries.

TAKE ſmooth Quinces, ſcald them, then pare them, beat them in a Mortar, and ſqueeze out the Juice, put it over the Fire till it ſimmers well, ſcumming it the while, and when it is clear from Droſs, let three Quarts boil to the Conſumption of a half part, then put into it deep coloured Red Wine two Quarts, fine white Sugar 4 Pound, a Dram and a Half of fine beaten Cinamon, and the like Quantity of Cloves and Ginger; let them boil up over a gentle Fire to the Thickneſs of a Syrup, and keep it cloſe corked up in Bottles: it gives Wine and other Liquors a curious Flavour, being mix'd with them, and is alſo admirably good in Fevers and other hot Diſtempers.

Thus you may make Syrup of Apples, Slows, Elderberries, Poppies, Barberries, and the like.

Syrup of Clove-Gilleflowers, &c.

Pull them out of the Huſks, and clip off the Whites, dry them a little in the Sun, then put two

two Pound of Flowers into two Quarts of Water, and a Pint of white Wine, and boil them over a gentle Fire till pretty ſoft ſodden, then wring them out into the Liquor in a fine Cloth, and add a handful of freſh ones; ſo continuing to do till the Liquor be of a high Colour; then wring thoſe out, and ſtrain the Liquor, boil up again, ſcumming till no more Scum will ariſe; then to a Quart, put half a Pound of Sugar, ſome Cloves, Mace, and Cinamon groſly bruis'd, boil it up into a Syrup, then ſtrain it, and put it up for Uſe. This is excellent in Liquors, or of it ſelf, to fortifie and corroborate the Heart and Brain, to remove Obſtructions, and prevent fainting and ſwooning Fits.

In this manner, you may make Syrup of Couſlips, Violets, Roſes, or of any Flowers and Herbs.

Syrup of Raſberries, Mulberries, Strawberries, &c.

Pick a Quart or more of either of them clean as you deſign to make your Syrup of either of them, dry them a little in the Sun, to take away the ſuperfluous Moiſture, ſteep them in a Quart of Canary, or a Quantity proportionable to the Quantity you deſign, in an Earthen Veſſel, a Night and Day, then ſqueeze them out, and add the Juice of more freſh Berries, half as many at leaſt, ſimmer them over a gentle Fire, ſcum the Liquor well, and to every Quart add half a Pound of fine Sugar, and let it boil up to a Syrup till it a little ropes, but not too much, then ſtrain it, and put it up for Uſe. It is a rich Cordial, and is good againſt Aſtmahs, Conſumptions, and Obſtruction in the Stomach or Liver, a Spoonful taken in a Glaſs of white Wine faſting.

Syrup of Limons or Citron.

Squeeze out the Juice of ſound Limons or Citron, let it ſettle, and pour it off from the Droſs, put three Quarters of a Pound of Sugar to every Pint, boil it up gently, and ſcum off the Phegme as it riſes; and when it is of the Thickneſs of a Syrup, and ſweet enough for your Purpoſe, put it up into Gally-pots or Bottels, and keep it cloſe covered or ſtopped.

This cuts Phlegm, cauſes Appetite, takes away Coughs, Catarrhs, Wheeſings, and removes Heavineſs of Breathing, or Obſtruction of the Lungs, an Ounce taken in a Quarter of a Pint of white Wine warmed over a Fire.

Syrup of Maiden-Hair.

This is an Herb that grows in Woods and Foreſts; take of it two handfuls clean pickt, and groſly ſhred, fine ſliced Licorice two Ounces and a half, put them unto 7 Pints of Water when hot, and let them infuſe 12 Hours, ſweeten it well with Sugar, and ſet it over a gentle Fire; when it boils up pretty well, ſtrain out the Liquid part, and boil it up again to a Syrup, adding more Sugar. This is excellent in Cooling the Heat of the Liver, *&c.*

Rich Cordial-Waters, how to make or prepare them; with their Vertues.

Aqua Corroborans, or, *Heart-fortifying Water.*

TAKE Couſlips, Baum, Bettony, Buglos, and young Sage, of each a handful; a good Spirit two Gallons, and put to the former, Nutmeg,

Nutmeg, Ginger, Gallengal, Cubebs, Cloves, Mace, Cardamums, and Flowers of Mellilot, of each 6 Ounces; the Juice of Cellendine 3 Pints, proof Spirits or Spirit of Wine a Quart, Curran Wine a Gallon, or for want of it, white Wine; and when they have infuſed or digeſted 24 Hours, diſtil them in *Balneo Maria.*

This comforts the Heart, fortifies the Stomach, creates a good Digeſtion, helps in cold Diſeaſes, and gives a wonderful Vivacity to decaying or declining Nature.

Elixir Proprietatis.

This is an excellent Cordial, highly priz'd for the great Good it has done. To make it right,

Take Saffron, Myrrh, and Aloes, each half an Ounce; infuſe them in three Quarts of Sprit of Wine, drop in 5 or 6 Drops of Spirit of Sulphur, and let them ſtand about a Month in a cloſe ſtopt Glaſs to digeſt; but in the mean while, often ſhake it, and at the end of that time, you will perceive a black Tincture on the Surface or Top of it, pour that off, and after let it ſtand 24 Hours; then ſimmer it over a gentle Fire till no Scum remains, then pour it off from the Droſs by Inclination, and keep it cloſe ſtopt for Uſe.

This is greatly available in all cold Diſtempers, giving a kindly Heat to Nature, a Spoonful being taken faſting in the Morning, it takes away the Crudities of the Stomach, and evacuates all Groſs and afflicting Humors.

Dr. Stephens's *Water, or the Golden Cordial.*

Take of a moderate clean and neat Spirit a Gallon, a Quart of Canary, bruiſe Ginger, Grains of Paradiſe, Nutmeg, Cinamon, Gallengal,

Corriander and Fennel Seeds, each three Drams; Roſemary, Mint, Pellitory, Sage, Marjoram, Thime, Ch momoile, and Lavender, each a handful; bruiſe the Spices and Herbs ſeparate, and put them to infuſe in the Liquid a Day and a Night, and then diſtil them in an Alimbeck; and by this Rule you may make a greater Quantity.

This is good in Peſtilential Diſeaſes, helps Digeſtion, and continues a healthful Conſtitution of Body.

Surfeit Water, a rich Cordial.

Take Brandy or good Spirit 2 Gallons, ſteep in it a Pound of red ſingle Poppy-flowers, and being well infuſed, ſqueeze them out hard, and put in freſh ones, till they have tinctured the Liquor of a deep Dye; then put in Nutmeg, Cinamon, and Ginger, groſly bruiſed, each 2 Drams, and to each Quart of Liquor, put 4 Ounces of fine Sugar; ſet it in a warm Place to infuſe 20 Days, ſo ſtrain it, and wring out the Liquid that remains in the Spices very hard.

This removes Faintings of the Heart, Vapours, Pains and Dizzineſs in the Head, and ſtrengthens the Vital parts, by giving them Power to repel infectious Airs.

Elixir Salutis.

Take the Wood Guaicum, Carraway, Anniſeeds, and Corrianders, and Elecampain Roots dryed and beaten into Powder, 2 Ounces each, the Leaves of Senna 4 Ounces, Raiſins of the Sun ſtoned half a Pound, Licorice thinly ſlic'd two Ounces; infuſe theſe in three Quarts of good Spirit or Brandy 4 or 5 Days, with often ſhaking, then pour it off gently, that the Droſs may remain; then finely ſlice half an Ounce of

good

good Rheubarb, and let that infuſe 44 Hours; then ſtrain it, and bottle it up.

This purifies the Blood, and removes Obſtructions, eaſes Pains in the Stomach and Belly, cauſes Gravel or Sand to evacuate; two or three Spoonfuls in a Morning faſting, is a ſufficient Doſe for a grown Perſon, and one for a Child or Youth.

Hypocraſs.

Put a Quart of Spirit of Wine into a ſtrong Bottle, put into it Cinamon, Ginger, and Cloves, groſly bruiſed, each half an Ounce; Corriander-ſeeds bruiſed two Drams, Ambergreece 4 Grains; let them infuſe a Month in a warm Place, and it will be a very rich Cordial, excellent to mix with Wine or other Liquors; a Spoonful or two will give an excellent Flavour to a Quart; and in this manner a greater Quantity may be made, but never let the Bottle be full up to the Cork, leſt in ſtopping it down, the Strength of the Liquor breaks it.

Roſſa Solis.

Take of clean Spirits, not too ſtrong, two Quarts, and a Quart of Spring-water; let them ſeethe gently over a ſoft Fire, till about a Pint is evaporated; then put in four Spoonfuls of Orange-flower-water, and as much of very good Cinamon-water; cruſh 3 Eggs in Pieces, and throw them in Shell and all; ſtir it well, and when it boiles up a little, take it off, and ſtrain it well, and when cool, put in 2 Drams of Eſſence of Amber, and a Grain of Muſk, and ſtop it up in Bottles for Uſe, either to drink alone, or with Wine, Cider, Perry, or other Liquors, and it is an excellent Cordial.

Orange, Limon, or Citron-water.

Take the Peels of either of these, as you design to make the Water, but let the Oranges or Limons be *Sevil*, pare them finely, and put the Peels into low Wines, and so distil them in an Alimbeck, adding six Ounces of fine Sugar to a Gallon; or you may do this in Brandy or strong Spirits, only by the way of Infusion in a large Glass. Let the Peels infuse 4 or 5 Days, often shaking them.

An excellent Cordial Water against the Plague, Spotted Fever, or any other Pestilential Diseases.

Take Angelica, the Tops of Rue, Sage, Baum, and Carduus, each 2 good handfuls; long Pepper, Ginger, Cinamon and Nutmeg, grosly bruised, of each an Ounce; the Husks of green Wal-nuts well stamped a Pound and a half; put these into a Gallon of white Wine, and a Quart of Malaga, and when they have infused 3 Days, put to them 3 Ounces of *Venice* Treacle; let them stand, sometimes shaking the Glass, 7 Days more; then distil them, and afterward put in 6 Ounces of Loaf-Sugar, and and take two or three Spoonfuls in a Morning fasting, either by it self, or in a Glass of Wine; and it is an excellent Antidote against all Pestilential Distempers, bad Airs, Measles, Small Pox, *&c.*

Aqua Multiferia.

Take the Flowers of Coulips, Buglos, Baum, Borrage, Sage, and Rosemary, each a handful; Bay-Berries, Mother-wort, and Bettony, of each half a handful; Safron an Ounce, Wood of Alloes an Ounce and a half, and Spirit of Wine

Wine ſix Quarts; put the former Ingredients into the latter groſly bruiſed, let them digeſt eight Days, and then diſtil them, having added two Quarts of white Wine before you put them into the Alimbeck.

This is an excellent Cordial in all cold Diſeaſes, and eſpecially for aged People or weak Conſtirutions, taking away all afflicting Aches, Pains, Rhumetiſms, if an Ounce be taken Morning and Evening, and if it be too ſtrong for any weak Conſtitution, it may be put into a Glaſs of Wine, Cyder, Perry, fine Ale, Tea, Coffee, or ſuch like palliating Liquors. It wonderfully enlivens Nature, and in a little time, takes away Paleneſs, and a drowſy Look, giving a lively and freſh Complexion.

An eaſie and a cheap way to diſtil ſeveral ſorts of common and profitable Liquors.

To diſtil a ſort of Brandy, equal in Goodneſs to French Brandy.

TAKE of Cyder and decay'd Wines, three parts of the firſt, and one part of the latter; put to 20 Gallons 22 Pounds of Grocer's Fruit that is decayed, and not fit for other Uſe, but not muſty; infuſe them in the Wine and Cyder ten Days, as Figs, Dates, Currans, Raiſins, *&c.* alſo the Stalks or Refuſe of Fruit of theſe kinds; ſtir them about in an open Caſk often, till they ferment; then put in ſix Gallons of a moderate Malt-Drink, with a little new Ale Yeaſt; ſtir them well again; let them ferment 4 Days, ſkum off the bubbling Froth that riſes, and

and then put them into an Alimbeck, and diſtil them; and the firſt will be curious Brandy, and to the laſt, as long as the Alimbeck will run; there will be a very good Spirit that may paſs for Brandy.

Another way much cheaper.

Take well-malted Drink 20 Gallons; Moloſſus, or the Waſhing of Sugar-Bakers Pots, 4 Gallons; The Grounds of Cyder or Perry, four Gallons, and a Gallon of the Lees of Wine; let them ferment 4 or 5 Days, and then diſtil them, and they produce a tollerable good ſort of Brandy.

A Cordial Cinamon-Water.

Take a good Spirit 6 Gallons, diſſolve two Pound of fine Sugar in it, bruiſe groſly a Pound of Cinamon that has not loſt its Scent, for the Space of ten Days, often ſhaking or ſtirring it; then diſtil it in an Alimbeck, and it will be a curious Cordial.

In like manner, you may make Cordial-waters of Cloves, Mace, Nutmeg, Caſſia, or ſuch agreeable things, that will be very rich, and mixed with Syrups, be exceeding good in the moſt malignant Diſtempers.

Directions for Diſtilling ſeveral ſorts of Cordial-waters very uſeful for Families.

A Double Anniſeed-Water.

TAke ſix Gallons of low Wines, or weak Spirit, infuſe in them two Pounds of good Anniſeeds, well ſifted and cleaned, 44 Hours, with

with ſhaking or ſtiring well at times, and then diſtil them: And this may be uſed as a Rule in the Diſtillation of all common Waters with Seeds, though Regard muſt be had to the Quantity according to the Strength of the Seeds, ſome requiring more, and ſome a leſs Proportion; for in *Cardamums*, you muſt put in four Pound to the like Quantity of Spirits; and ſo have Regard in Waters drawn or alimbecked from Herbs, as Angelica, Baum, Mint, Carduus, and the like, which muſt be gathered in their Prime, when full of Sap or Juice, and dryed in the Shade; for if you dry them in the Sun, it will take out too much of the Moiſture, wherein their Strength and Vertue conſiſts; and the Liquids you diſtil them with, muſt be more or leſs, proportionable to their Strength, or the Strength of the Water you intend to draw from them; for a handful of Carduus or Wormwood, will give a ſtronger Tincture than three or four handfuls of any other Herbs uſually diſtilled for Cordial Waters.

To make an excellent Cordial Water, called Hearts-Eaſe.

Take two Gallons of a good Spirit, not too hot, or ſtrong, put into it a Pound and a half of the Seeds of Hearts-Eaſe, groſly bruiſed, and the like Quantity of the Bloſſoms well dryed; put them in a Canvas Bag into the Still, and draw as long as you find any pleaſant Taſt in the Spirit; and the Spirit ſo drawn off, ſweeten with the Syrup made of Hearts-Eaſe and white Sugar; put it into a Veſſel open at the top, and caſt in three or four Spoonfuls of new Yeaſt, and the White of an Egg well beaten up with a little Flower, which will make it Ferment and Refine it ſelf; and if there come over it an

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oily or whitiſh Scum, ſtrain it through a fine Cloth, and bottle it up for Uſe, and it will prove an excellent Cordial to eaſe Pains in the Stomach, cheer the Heart and Brain, *&c.*

How to make curious Wines of ſeveral ſorts of *Engliſh* Fruits the beſt way.

Wine of Apricots, Peaches, or Nectarines.

WHEN they are near ripe, gather them in a dry Day, pare them very thinly, take out the Stones, and then ſlice them; and to about three Pound, put two Gallons of Spring-water, and two Pints of white Wine; ſet them over a gentle Fire till they ſimmer up, and the ſliced Fruit becomes ſoft; then pour off the Liquid part hot into other Fruit of the ſame kind that have been only bruiſed, and let it ſtand 12 Hours, well to ſoak in and macerate, ſtiring it often, ſo ſtrain and preſs it out through a Hair Bag or coarſe Linnen Cloth, and put it up into a new and well-ſeaſoned Caſk, and put in a Pound and a half of Sugar to each Gallon, with an Ounce of Cloves or Mace groſly beaten, and hung in a thin Bag about the Middle of the Caſk; ſo let it ſtand 20 Days, then draw it off, and bottle it up, keep it cool in hot Weather, and it will prove a Wine wholſom, and of an excellent Flavour, being reſtorative, and very good in Conſumptions, to recover the Waſting of the Body, and to looſen the Hardneſs of the Belly, eaſe the Pains of the Stomach, and create a good Appetite.

Wine of Apples or Quinces.

Take either of theſe, or a Mixture of both together, pare and coar them, bruiſe them with a Wooden Beater in a Tub or Trough, then put them into a Hair Bag, and ſqueeze out the Juice in a Preſs; after that, ſet it over a gentle Fire till the Scum and Droſs ariſes, which take away as near as may be, but ſuffer it not to boil; put in ſome Loaf-Sugar finely beaten, as much as will pretty well ſweeten it, then put it up into a Caſk ſeaſoned with a lighted Rag dipt in Brimſtone; jumble it well for half an Hour, and when it has fermented and ſettled, put into every five or ſix Gallons, half a Pint of the Spirit of Clary, beaten up with a little Flower, and the Whites of two Egs; and to meliorate it, boil a Quarter of a Pound of Raiſins of the Sun, and an Ounce of Cinamon in a Quart of white Wine, to the Conſumption of a third part; ſtrain it out, and put it into the Wine as on the Ferment; and when it is well ſettled, which will be in 10 or 12 Hours, you may, if you think fit, draw it off into Bottles, putting a Lump of Loaf-Sugar and a Clove or two into each Bottle, and it will be an excellent cooling Wine.

Wine of Damaſcens, and other hard Plumbs.

Take any ſorts of Plumbs having ſomewhat of a ſharp Taſt, but enclining to Ripeneſs, and if over ſharp, allay it with ſome that are ſweeter, cut them in halves, and take out the Stones, bruiſe them well, and put a little Water and Honey to moiſten their Pulp, and ſo let them remain 24 Hours; then to every Gallon of Pulp, put a Gallon of Spring-Water, and boil them up a little with ſome groſly bruiſed Cloves, Mace,

Mace, and Cinamon, put by themſelves in a thin Linnen Bag, ſtiring them well, and taking off the Scum that ariſes; and when cool, preſs out the Liquid part, and put it up into a well-ſeaſoned Caſk, and ſuffer it to ferment 3 or 4 Days; fine it with Whites of Eggs, Loaf-Sugar, and Flower beaten up together, and ſweeten it afterward according to your liking; put it up in Bottles, and cork it up cloſe, and in 14 or 15 Days, it will be ripe, and prove a Wine of a curious Flavour, Cooling, Refreſhing, and cleanſing the Bowels and Stomach, allaying the Fervour of hot and violent Diſeaſes, breeding a good Digeſtion, Blood, and Nouriſhment.

Wine of Currans, Gooſberries, or Cherries.

Gather any of theſe when moderately ripening, preſs out the Pulp or Juice, but not ſo as to break the Stones, for that will cauſe a Bitterneſs; then to every Gallon of Pulp or Juice, put a Gallon of Spring-water, or rather, if it may be, their own diſtilled Water drawn off in a cold Still, and let them ſtand covered to ferment and digeſt a Night and Day, ſtirring them well about the mean while very often; then pour off as much of the Liquid part as may be; put the groſs part into a Bag, either of Hair or courſe Cloth, that has been often uſed, and preſs out what Liquor remains; and to every Quart, put a Quarter of a Pound of fine Sugar; and where any kind of Fruit is very tart, you may put more, to ſweeten it as you like beſt; let it ſettle well, and draw it off gently from the Droſs or Settlings into a well-ſeaſoned Caſk or Bottles, and ſtop it up cloſe: you may put into it a ſmall Quantity of what Spice you beſt like, to give it a better Flavour: and thus you may make Wine of any pulpy Fruits whatever

ever, as Mulberries, Strawberries, Raſberries, Bilberries, Blackberries, Plumbs. Only obſerving more or leſs to ſweeten, as the Tartneſs or Dulcidity of the Fruit requires.

Morello Wine, an excellent Cordial.

To 30 Pounds of Cherries, Stalked, Stoned, and well bruiſed, put 3 Gallons of white Wine; let them ſtand 24 Hours with often ſtiring, then pour off what will come by Inclination, very gently; after that, preſs the pulpy part very dry; and into this Liquor, put into Glaſſes or well-ſeaſoned Caſks, put Cinamon, Mace, and Nutmeg, each an Ounce, groſly bruiſed, yet not looſe, for you muſt put theſe in a Bag, and hang it by a Thread to the Middle of the Liquor; and in ten or twelve Days you will have a rich Wine, much more wholſom and pleaſing to the Pallate, than many outlandiſh Wines; and for Vertue, very Cordial, reſtoring Decays in Nature, fortifying the Heart, and cauſing good Digeſtion, Nutriment, and Blood; being excellent in Fevers, and all hot Diſeaſes.

Artificial Wines imitating and coming very near in Taſt to the natural Wines of other Nations.

To make a rich Mallaga, or white Wine.

TAKE an old Mallaga Caſk that is ſcented ſtrong of the Wine, and not at all tainted with any Muſt or other ill Scent, take out the Head at one end, and have a Cover cloſe fitted, that it may be eaſily taken off, and put on; fill it three parts with clear Spring-water, and to every

every Gallon of Water, put five Pounds of the beſt Mallaga Raiſins groſly bruiſed, and a Pint of good Mallaga Wine, and to every twenty Gallons a handful of Calx Wine; then cover it cloſe with a Cloth between the Cover, ſet it in a warm place that it may ferment; then after ten Days, open it, and ſtir it well; ſo cover it cloſe again, and let it ſtand 20 Days more; and when, with often ſtirring and preſſing down, the Raiſins that float it, have ſtood about ſix Weeks or two Months, tap it 3 or 4 Inches above the Bottom, and try the Pleaſantneſs of the Wine, which if not rich enough in Taſt, let it ſtand longer, and when it is to your Mind, draw it off into another Caſk ſeaſoned with a lighted Rag dipt in Brimſtone; and to every 20 Gallons, put a Pint of Spirit of Wine, and the Whites of 2 new lay'd Eggs beaten well till they run like Water; and if it want of a natural Sweetneſs, put in Loaf-Sugar to ſupply that Defect, finely ſifted; and when it has Age, it will not be diſtinguiſhed but by a curious Pallate from right Mallaga.

This well daſh'd with white Wine, or Cyder, that is fine, will make a very pallatable and pleaſant ſort of Canary; or a leſs Quantity, and coloured with a little Juice of Mulberries, a good Sherry, or a greater Quantity and deeper colour'd, a good Tent, *&c.*

A good Claret, or Red-Port, to make it artificially, white Wine, &c.

Take of the beſt Cyder, not Sweet, but of a pleaſant Taſt, enclining to a briſk Flavour, ſparkling and fine, put it up into a well-ſeaſon'd Caſk, put to it the fat Mother of right Claret or Port one Pound, and good Lees one Pound and a half, Raiſins of the Sun beaten in a Mottar 4 Pound;

Pound; for the better feeding it, ſtop them up cloſe, and let them ferment 20 Days; then to every Gallon, put a Quarter of a Pint of the Juice of Mulberries, or ſo much as will colour it to your Deſire, and a Pint of the Spirit of Clary to the whole; then take the Whites of two new lay'd Eggs, and two Ounces of fine Flower, and beat them up with ſome of the Wine, and a Dram of fine Iſing-Glaſs; put this into the Wine, with a Pint of Syrup of Clary, and a little Chryſtaline of Tartar, and in a little time it will become very fine, and not diſtinguiſhable from right *French* Claret, but by a very nice Pallate much uſed to Wines; and the Raiſins left out, it may paſs for a Rheniſh Wine tolerably well, if the Cyder has Tart Rheniſh Taſte, and without colouring, it is a good White Wine.

Purl Royal or a curious Wormwood Wine.

Take Cyder and order it as before directed, but colour it not; put in a Gallon to 20 of right white or Rheniſh Wine; then ſtrip a Pound of Roman Wormwood clean from the Stalks; when it is well dryed, put it into a Canvas-Bag, and by a Thread let it hang in the Liquid to the Middle 12 or 14 Days; and by ſuch an Infuſion it will give it a pleaſing Colour and Taſte, ſo that it will add a curious Flavour to ſuch Wines as it ſhall be mixed withal; but if you want Wormwood-Wine, and are in haſte for it, get ſome Chymical Drops of Spirit of Wormwood, and 3 or 4 in a Quart is ſufficient, ſtriking or ſhaking the Pot or Bottle, that it may kindly mix.

To make a curious Artificial Malmſey.

Take right Claret, or Port, make it as before directed; for Claret 12 Gallons bruiſe to fine Powder, Cloves and Galangal each a Dram; infuſe them 24 Hours in a Pint of good diſtilled Spirit; pour in the Liquid part, and hang what remains in ſtraining into the Caſk in a little Bag; and if you deſign it to be ſweet, you may uſe your Diſcretion with fine Loaf-Sugar, or Virgins Honey.

To rough Claret or any ſort of Wine, requires no more than the Juice of baked Slows, and half a Pint is enough for 10 or 12 Gallons.

The beſt way to make Cyder, Perry, Metheglin, Mead, Chocolate and Tea.

To make Cyder the beſt way for Strength and Keeping.

TAKE Pearmains, Renitings, Red-ſtreaks or ſuch like Apples of pleaſant Taſte, gathered in a dry Day, and indifferently ripe, grind or bruiſe them ſmall, put them into a Hair-Bag, and ſo into a Cyder-Preſs; and leiſurely ſqueeze out the Liquor; ſeaſon a white Wine Caſk if you have it, elſe another Caſk, with a Rag dipt in Brimſtone, ſo ſet on Fire, and put into the Caſk; put the Preſſings in warm Water, and preſs them again, put two Gallons of this to twelve of the other to thin it, and keep it from the reſt that you preſs with the Water, ſet apart for a ſmall Cyder or Drink of preſent Spending, then to make your ſtrong

Cyder

Cyder work kindly, beat up four Ounces of fine Honey, the Whites of three Eggs, two or three Spoonfuls of Flower, and an Ounce of fine Iſing-Glaſs, in ſome of the Cyder warmed, ſtrain them well, and put them into the Caſk to the reſt, ſo it will fine and purge it ſelf from the Droſs; then draw it off from the Lees into another well-ſeaſoned Caſk, after it has ſtood ſix or ſeven Days, and put in ſome Lumps of Loaf-Sugar for it to feed on, and let it have a little Vent at times, leſt it force the Caſk; keep it as cool as you can in the Heat of the Weather, and ſo that it may not freeze in the Winter, and then it will be very fine, and drink like a pleaſant Wine.

A curious way to make Perry.

Take Orange, or Catherine Pears, or other Pears of a good Juice; quarter and coar them, let them ſoak in warm Water, in which a little Sugar has been diſſolved, then take them out, and maſh them well in a Trough or Tub with a wooden Beater, and put ſome part of the Water to them, and preſs out the Juice as directed in the foregoing, ſweeten it with a little Sugar, and hang ſome bruiſed Cloves in a Bag, to the Middle of the Liquid in the Caſk you put it into, and in all other things do as in the Directions for Cyder, and if it wants the Perfection in fining, put in an Ounce of Chryſtaline Tartar; and ſo, if you pleaſe, when it has ſtood a Month or ſix Weeks to purge and ferment, you may bottle it off, or draw it off into another Caſk, to prevent the riſing of the Lees, which will thicken it, or make it rope in hot Weather, if it be not kept very cool, and ſo it will be of a briſk ſparkling Taſte.

The

The beſt Metheglin.

Metheglin is a very ancient Liquor us'd in this Kingdom, and healthful, as well agreeing with the Conſtitution.

To make it, take twelve Gallons of Spring-water, ſeethe it over a gentle Fire, till no more Scum will riſe; then put into it the Tops of Sage, Marjoram, Baum, Roſemary and Saſſafrax, each a handful, and let them ſimper or boyl gently, till the Water is ſtrong of them; then take them off, and let them cool, pour off the thinner part, and ſtrain the reſt, ſweeten it well with fine Honey, and to make it purge and fine, beat up the Whites of 20 Eggs, and put them in, whilſt it is boyling apace over the Fire; ſcum it well, and pour it out into an Earthen Veſſel or Veſſels to cool; then pour a little new Ale-Yeaſt upon it, ſtir it with a Bunch of Hyſſop, and take off the Droſs, and when it has done fermenting or working, put it up into a well-ſeaſoned Caſk that has had Wine in it, if you can procure ſuch a one, or elſe of Cyder; or for want of theſe, one ſeaſoned with Water wherein ſweet Herbs have been boyl'd, giving it Vent for 4 or 5 Days, that it may purge; and to prevent the burſting of the Caſk, and to give it a curious Cordial Taſte, groſly bruiſe Nutmegs, Cloves, Cinamon and Ginger, put them into a Bag, and hang them into the Liquor by a String, that they may touch the Bottom of the Caſk within four Inches, and at three Months end it will be ripe and fit for Uſe.

The beſt Mead.

Take ſix Gallons of clear Water, put into it the Tops of Sweet-Brier, Roſemary, Thime, Eyebright Agrimonie, of each a little handful, and

and a ſmall Sprig or two of Roman Wormwood, let theſe infuſe in the Water 24 Hours, then boyl them in another clear Water of the like Quantity, till the Colour comes high; ſo ſhift them into another Water, and boyl them, till the Colour comes green, and ſo do till any Green continues; then let them infuſe 24 Hours, and at the end of that time ſtrain out the Liquid part, wring the Herbs hard, and in every Gallon of Liquor diſſolve two Pound of the whiteſt Honey, and then having ſtood about 12 Hours, boyl it again, and ſcum it well, till it will bear an Egg, that the Crown of it may appear about the Breadth of a two Pence above Water, then put in the Whites of 20 Eggs with the Shells bruiſed, and when it is cool ſtrain it, and put it after a ferment of 3 or 4 Days into a well-ſeaſoned Caſk, or Bottle it, as you have Conveniency, and put in what Spices you pleaſe, to give it a Flavour according to your Palate.

To make Chocolate the beſt way.

Take an equal Proportion of Water and Milk, let them well incorporate in Boyling, but continually ſtir them, leſt they burn to the Bottom; ſo having grated or beaten your Chocolate Cakes fine, put to a Quart of the Liquor an Ounce and a half or two Ounces, if you would have it rich, then take it off the Fire, and put to it two Yolks of new lay'd Eggs well beaten up with as much fine Sugar diſſolved in Roſe-water, as will ſweeten it; then mill it with a Milling-ſtick, till it becomes thick, and ſo pour it into Diſhes.

To make Tea the beſt way.

When the Water boils up in your Tea-pot, put in a Top or two of Hyſſop, and a few Leaves of

of Sage, to ſtrengthen the Water, pour it off and boyl it up again, and to a Pint of the Liquor put in a Dram and a half of good Tea, which is the Leaves of an Herb, and let it bubble up, but not boyl too much, leſt the Strength evaporates; pour it out, and ſweeten it with white Sugar, or white Sugar-Candy.

This is good for Inflammations, or Heat of the Liver, Pains in the Head, or Crudities in the Stomach.

Powerful Spirits of ſeveral Natures, with their wonderful Vertues, *&c.*

The Powers of united Spirit of Roſemary.

TAKE of the Flowers of Roſemary before they are too far blown, four large handfuls, put them into two Gallons of Proof-ſpirits of Wine, ſo highly rectified, that being fired, it will burn clean away, and leave no Moiſture behind; then diſtil them, and unite the Spirit with the proper Oil and Salt, and keep it for Uſe.

Twenty Drops of this rare Spirit taken in a Glaſs of Wine, or warm Ale, cleanſes the Blood, fortifies the Heart, and reſtores the fading Spirits. It reſtores a lively freſh Colour, and is excellent in all fainting and ſwooning Fits, Palpitations of the Heart, or Appoplexies.

The powerful Spirit of Scurvigraſs.

Take Scurvigraſs when it is in its Prime, full of Juice, pick it clean, and diſtil what Quantity you think convenient. When you have groſly bruiſed it, and ſoaked it in Spirit of Wine

Wine, or good White Wine, add freſh Scurvigraſs in the Diſtillation till it is ſtrong of the Graſs, and the Liquor or Spirit is tinctured with a curious bright Green, and ſo high by Diſtilling over again, that it will, when fired, burn away, and leave no Moiſture behind; then by farther Diſtillation, make the Oil of Scurvigraſs, and by Calcination, its fixed Salt; then reunite theſe, and ſo will you have the whole Vertue and Powers of the Herb of the proper Colour.

This purifies the Blood, takes away the Scurvy, brings away groſs Humours, Crudities of the Stomach; is excellent for the Phtiſick, Shortneſs of Breath, difficult and hard Breathing. For Children 10 Drops in a Glaſs of Wine, Beer, or Ale, is ſufficient at a time, for ſtronger grown Perſons from 10 to 30, as their Conſtitution will bear it, walking up and down a Room, and keeping warm an Hour after taking it, and not eating any thing that is Raw, or Phlegmatick.

The Powers of Elder, or the united Spirit.

Take Elder-wine (which you may make as that of Currants, or other pulpy Fruit before directed) two Gallons, put into it four Handfuls of Elder-flowers juſt blown, and a little groſly bruiſed; let them ſtand to ferment three or four Days, and when the Fermentation is at the Height, and you have the greateſt Fragrancy, diſtil it without Delay, ſo long as any good Spirit will come; you may for the better Strengthning it, put in ſome Honey before you diſtil it, and if the Spirit at firſt is wanting of its full Strength, diſtil it again, and ſo you will have a pure Spirit curiouſly ſcented, and impregnated with the whole Vertue and Powers of

the Flowers, if you put to the Spirit an Ounce of its Salt, and two Ounces of its Oil, and ſo unite them vertually.

This is an excellent Spirit to expel the Dropſie, purify the Blood, take away Inflammations of the Liver, and all Obſtructions in the Stomach, putrifactive Humours, or Impoſtumations, Convulſions, Palſies, Vertigo's, ſudden Swoonings, and fainting Fits, Pains in the Head and Heart-pains. The Doſe is to be taken in quantity and in manner as the foregoing.

A high rectified Spirit of Hungary-water.

Take two Gallons of Spirit of Wine, four Handfuls of Roſemary-flowers in their Prime, the tender Tops of Marjoram, Sage and Thime, each a Pugil, or as much as you can hold between four Finger and Thumb, bruiſe them a little, and put them into the Spirit in a large Glaſs, ſtopping the Mouth of it cloſe, and let it ſtand in the Sun or a warm Place twenty or thirty Days, according as the Warmth is; then diſſolve three Drams of Orcanet in ſome of the ſame Spirit, and put into the reſt, ſhake the Glaſs often, and let it ſtand ten Days longer, then pour out the Spirit, and ſqueeze the Herbs and Flowers gently into it, and you will have a curious well-ſcented Spirit, and a very great Cordial.

To make Junkets fit for the Entertainment of Friends or Gueſts, moſt of them being ſuddenly to be prepar'd for their Accommodation.

Egg-Cream.

HEAT two Quarts of Cream over a gentle Fire, ſtirring it to prevent its Burning too, beat up the Whites of ſix Eggs, till they will run thin almoſt like Water, and put them into it, ſtirring continually; then add three or four Spoonfuls of Roſe-water, and half an Ounce of finely grated Orange-peel that is candied; then ſcrape up ſo much fine Sugar as will ſweeten it, and ſerve it up with carved Manchet and Sugar about the Diſh or Baſon.

To make Curran, Raſberry, or Strawberry Cream.

Boil up two Quarts of Cream, and ſtrain it through a fine Cloth or Sieve, beat it up well with half a Pint of the Juice of either of the Fruits, ſome fine beaten and ſifted Cinnamon and Sugar, and it will be a curious Diſh; and this way you may make Cream of Gooſberries, Cherries, or any other Fruit that is agreeable.

A curious Tanſie.

Take the Whites of three Eggs, and the Yolks of ſix, and beat them up well, beat Straberry Leaves, Violet-Leaves, and Marigold-Leaves, and the Leaves of Walnuts, ſqueeze out the Juice, then ſtamp ſome tender Tops of Tanſey, and having well mixed the Juices, beat up the Eggs in the Cream with grated Bread, Cinna-

mon, Nutmeg, and a little ſweet Butter, ſeaſon it with a little Salt, and ſo put all together as a Batter, fry it in a very clean Pan with Butter, but take great Heed not to burn it, and when enough, ſprinkle it with Roſe-water, and ſcatter over it Cinnamon and Sugar very finely ſifted.

Snow-Cream.

Beat up the Whites of half a dozen Eggs in Roſe-water, till they are very thin, and froth up well, and looks like Snow, and having boil'd Cream, and beaten with a Ducks-wing or other ſtiff Feathers, lay the Eggs ſo order'd on Heaps on the Cream when cold, and ſprinkle Loaf-Sugar over it; then beat them up together, that they may cloud or riſe in little Hills or Bubbles, ſprinkling Cinnamon, and Sugar finely mixed about the Diſh.

Codlin-Cream.

Boil the Codlins ſoft, ſkin and coar them, and beat them into a Pap; then ſtrain the Pulp through a courſe Cloth, and beat it up ſomewhat thin with Roſe-water and Sugar; ſo put it in the middle of the Diſh or Baſon, and pour raw Cream well ſweetened upon it and round about it, and give it a ſprinkling over with Roſe-water and Sugar.

A curious Curd-Cake.

Put the Yolks of four Eggs and the Whites of two to a Pint of Curds, ſweeten it with Sugar and grated Nutmeg, and ſtiffen it with a little Flower, and when it becomes a kind of Batter, drop it like little Cakes or Fritters into your Frying-Pan that has ſweet Butter in it, that ſo they may be quickly done. To make them eat tender and ſhort, ſprinkle them over with Roſe-water and Sugar, and ſerve them up.

A

A curious Cream-Tart.

Grate fine Manchet into ſweet Cream till it be a little thick of it; beat it up with melted Butter and the Yolks of 12 Eggs, ſweeten it with four Ounces of Sugar, boil them up with well-ſtirring till they come almoſt to the Thickneſs of a Curd, and when you have made a thin Coffin of fine Paſte, and dryed it ſtiff in a warm Oven, put in this Compoſition; ſtrew it over with Sugar and a little Cinnamon, cover it with a thin Lid, and bake it in a moderately heated Oven, and when you ſerve it up, ſtrew Sugar on the Lid.

Cream-Cheeſe, an excellent ſort.

Blanch half a Pound of Almonds, and beat them ſmall in a Stone or Wooden Mortar, put to them two Quarts of new Milk and a Pint of Cream, four Ounces of Roſe-water, and half a Pound of Sugar, ſeaſon with a ſmall Quantity of Cinnamon and Ginger finely beaten and ſifted, ſtir them well to mix, and then put the Runnet to it ſo much as will turn it, bread it up and whey it, then preſs it in a Mould, and dry it a little before you uſe it, and it will be excellently mellow and pleaſing to the Taſte.

An excellent Sillibub.

Take three Quarts of new Milk from the Cow, put into it half a Pint of Verjuice, then take off the Curd, and put to it a Pint and a half of Cream that has been boil'd and is cool'd again, beat them together with half a Pint of Canary, and as much Sugar as well ſweeten it, and then uſe it.

A Cream Fool.

Boil up gently two Quarts of new Cream, and put in 12 Yolks of Eggs well beaten in a

little cold Cream and ſtrained, and when it boils up well, take it off, and when cool, mix 3 Spoonfuls of Canary with as much Syrup of Raſberries, and beat them up in it, ſo ſerve it up upon carved Manchets.

Quince Cream.

Roaſt 4 or 5 Quinces, and take off the Pap clean from the Cores, boil it in a Pint of thin Cream till it thickens, put in 2 or 3 fine Slices of Ginger, ſweeten it with Sugar and the Liquor of preſerved Quinces, and ſerve it up cool.

Sage Cream.

Take the Tops of the beſt red Sage, bruiſe it till you get out a Quarter of a Pint of the Juice, and put to it half as much Roſe-water, with a quarter of a Pound of Sugar, ſtir theſe well with a Quart of Cream boiling, take it off, and ſtrain it, and ſo diſh it up.

To make Angelots.

Take a Quart of Milk and a Pint of Cream, and put two Spoonfuls of Runnet to it, and when it curdles, put it into a Fat by Spoonfuls, and then let it remain till it is ſtiff, ſo ſprinkle it with a little Salt, and let it dry for Uſe.

The beſt Jumbals.

Take half a Pound of white Sugar, and as much fine Flower, beat up the Whites of two new lay'd Eggs, and mix it with them, blanch a Pound of Almonds, and beat them well with half a Pound of ſweet Butter, and two Spoonfuls of Roſe-water; to all theſe well mixed, put half a Pint of Cream, mould them into a Paſte, and make them into what Form you pleaſe, rowl them in fine beaten white Sugar, and bake them

them moderately, and of this Quantity you may make twenty or thirty.

To make Orange or Lemon Butter.

Take two Gallons of new Cream, beat it up to a Thickneſs of the firſt Coming of Butter, put into it half a Pint of Orange or Lemon-Flower-water, as you are pleas'd to have it, and three or four Spoonfuls of Red-wine, and ſo purſue to beat it up, till it becomes of the Thickneſs of Butter, and it will have a curious Colour, Scent, and Taſte; but if for Lemon Butter to make of that Colour, put in white Wine well colour'd, with a little Powder of Turmerick.

To make Artificial Oranges or Lemons.

Take an Alabaſter Mould made in three pieces, bind two of them together, and put them in Water an Hour or two, boil up as much Sugar, as will half fill the Mould, and colour it to the Colour of the Fruit, put it hot into the Mould when well drained from the Water, and turn it about with a quick Hand, and it will ſtick to the ſides, and be hollow in the Middle; and being taken out, will be of the Faſhion of the Mould, and thus you may make the Shapes and Colour of any Fruit, Flowers, Birds, Beaſts, Trees, and the like, which will be very neceſſary and pleaſant to ſet off a Banquet of Sweet-meats, and not ungrateful to the Palate, eſpecially if you mix Roſe-water, Spices, Ambergreece or Muſk with your Sugar, to give it a pleaſing Scent; but the greateſt is the Surprize, when the Gueſt expects real Fruit, to find it only Artificial.

The curious Art of Paſtery in raiſing Paſte, Jeaſoning and filling the Coffins.

THE curious Art of Paſtery, eſpecially for young Ladies and Gentlewoman, is very commendable, and a curious Exerciſe of moderate Recreation; beſides, it very much commends them in ſhewing their Ingenuity as well as Induſtry, by framing things in ſo many admirable Figures or Shapes, that their Handy-work of this kind is not more grateful to the Palate, than pleaſing to the Eye, by furniſhing out a Table with a Landſcape of Varieties of Shapes and Formes; wherefore for the better Inſtruction of thoſe who have not yet attain'd to it, and for the Improvement of thoſe that have made ſome Proficiency in it.

The firſt Regard to be had, is to the Fineneſs of your Flower according to what you are to mould into a Paſte, ſome requiring a greater Strength than others; others will admit of a courſer Flower, as all Pyes or Paſties of Fleſh, Fowl, Fiſh, *&c.* except where they are minc'd, and for ſuch Fruits, Cuſtards, Florentines, or the like, the fineſt Flower muſt be had, and order'd accordingly, that they may look as white as Paper, and not coarſe or grayiſh, to diſparage the curious Forms you mould, and make them up into.

See then according to the Degrees, that your Flower be ſifted or boulted ſo fine, that no Viſibility of Bran, or any Knobs or Knots appear in it, no Speckles of blaſted Wheat, or Coccle-Clouds the Snowy Whiteneſs of it; and to uſe it, you muſt have a fine ſmooth Dreſſer-board or

Table

Table for the fineſt, to mould it equal in all parts with a regular Mixture; for that ſomewhat coarſer, a Kneading-Through may be ſufficient, plac'd ſo, that you may uſe the whole Strength of your Arms.

Then you muſt prepare your Liquor, which is only fair Water, let it only ſimmer and bubble up well over the Scum, till no more ariſes; and to make the Froth ſpend it ſelf the ſooner, put in a little Salt.

If the Liquor be for the fineſt ſort of things, as Cuſtards, Tarts, and the like, you may impregnate it with Ingredients, as a little Roſe-water, Malaga, Canary, or White-Wine, or ſome ſmall quantity of curious Eſſence-water, agreeable as near as can be to the things you put into them, but make them not too ſtrong-ſcented of any of theſe.

For thoſe of Meat, *&c.* that require a thicker and ſtronger Coffin, you may uſually put a Pound of the beſt Butter, ſweet or ſalt, as the Matter requires, into two Quarts of the Liquor, diſſolving it in it when hot, and ſtirring it about, that it may carry an equal Proportion of Mixture in all parts of the Paſte or Dough. As for Eggs and Ale-yeaſt, you muſt proportion them according as the thing requires, ſome of the finer ſort not requiring any, others want them to make them light; and as they are to be light or ſolid, ſo you muſt regulate this Matter at Diſcretion, there being in many Caſes no particular Rule to be given for it.

In this Art many Utenſils or Inſtruments are required, for the better Performance of it; as Spur-braſſes, a Rowel at one end, and a thin Marker, like the Teeth of a Rake, at the other, a curious ſmooth Rolling-pin, a Flatter or fine ſmooth round Trencher, Nippers, to take up

the Edges thin, and bear out the Out-Edges of the Bottom, a fine thin ſharp Knife, that will take off the Roughneſs of the Edges very ſmooth when raiſed, and leave no Breaks by applying it againſt your Thumb whilſt you hold it only with your Fingers, or to cut it round, as the Pattern requires; it muſt have a fine ſharp Point to carve out any Figures of Leaves, Birds, Beaſts, Fruits, or Flowers in Marchpane-Paſte, or that which is very white and ſtiff; and this may be done by Patterns, if you are not ready at Carving by extemporary Practice, or mould them up where they are to be bulbous, or of a ſolid Body; yet ſo to illuſtrate them they muſt be garniſhed with carved Leaves, Spinny parts, Wings, Tails, Ears, or ſuch like things, as the Matter or Nature of the things requires; and theſe muſt be placed as an Ornament to ſet off the work more curiouſly, and where theſe Additions are not, you may carve or impreſs Figures with your Knife, Marking-Iron, or a ſmall Bodkin, by pouncing or pricking the Forms or Figures of things on the Lid of the Coffin.

As for Paſte that is to be rais'd, it muſt be made ſtiffer than ordinary, and worked up when cold, and if any thing very liquid be to put into theſe Coffins, as Cream, Quiddanies, Jellies, or the like, the Coffins muſt be hard ned, by drying in a warm Oven before ſuch things are put into them, or elſe perhaps they may fall flat or run about, and ſo fruſtrate your Labour and Coſt.

Thoſe that are of Largeneſs, and will admit of Subſtance in Thickneſs, in which a good quantity of Butter is generally uſed with the Liquor you mould them up with, muſt be form'd when the Paſte is warm, or it will crack and look

look very unſeemly, by reaſon when cold and ſtiff, there is not a ſufficient Pliableneſs otherwiſe to raiſe them, and ſo mould or raiſe them into Forms ſuitable to Cuſtom, or an Improvement by Fancy.

There are ſeveral Pyes Cuſtom has given the Shape to of the things put into them, as a Carp-Pye in the Form of a Carp, Eel like an Eel, a Pig-Pye like a Pig, an Oyſter-Pye like the Shell of an Oyſter, and ſo of others; but this being left to your Diſcretion, you may do as you pleaſe, and therefore the Filling and Seaſoning, above other things being very requiſite to be known, I ſhall proceed to give ſome Inſtances of it in many curious Particulars.

A curious Pye with Sweet-breads and Lamb-Stones.

Take off the Skin and ſlit them, waſh them in Water wherein Salt has been diſſolved, and having par-boiled the Liver of a Lamb, and a fat Udder of a young Heiffer, mince the Liver ſmall, ſlice the Udder in fine thin pieces, then take ſome of the Fleſhy part of a Leg of Veal ſliced thin, ſeaſon them with Mace, Cloves, Salt, Nutmeg, and Pepper, put a laying of Butter at the Bottom of the Coffin, and lay the Meat in order, one Row above another, with ſome fine thin Slices of the Fat of Bacon between them, ſcattered over between each Laying with thin Slices of Pippins, ſliced Dates, Currans, and a little candied Lemon-peel cut ſmall, and when it is as full as convenient, beat up two Eggs in a quarter of a Pint of Verjuice, and as much Roſe-water, ſweeten it with Loaf-Sugar, and pour it over all the Filling; cloſe it up, and let it have a good Soaking, then at the open place in the middle of the Lid pour in Butter beaten

beaten up with the Yolk of two Eggs in a little warm White Wine, and Sugar over the Lid when you ſerve it up.

Pigeon Pye the fineſt way.

Take Pigeons that are very freſh, draw them, and ſeaſon them well with beaten Pepper, fine grated Nutmeg and Salt, put into their Bellies Butter made up into Balls, with a little fine ſhread Parſley-ſage, and a little grated Manchet, put in a ſufficient quantity of Butter beaten up with a ſmall quantity of the Juice of Orange and Salt, cloſe it up, and bake it, ſticking the Feet of the Pigeons in the Lid of it in ſome Form of Figures, not only to ſhew what it is, but to ſerve for a kind of Garniſh or Ornament.

A curious Minced Pye without Fleſh.

Take a dozen or more Eggs, boil them hard, then boil a Pound of Rice till very ſoft, mince the Eggs ſmall, and beat the Rice in a Mortar or wooden Bowl till it becomes like Pap, then mingle the Eggs with it, that there may be a thorow Mixture, and then to theſe put ſome Beef-ſuet finely ſhread, with Currans, Raiſins, and ſhread Dates, ſeaſon with fine Sugar, grated Nutmeg, a little fine beaten Mace, and candied Orange or Lemon-peel in little thin Bits or Slices, and when you have mingled the Compoſition well, ſprinkle it over with Roſe-water and Canary, fill up the Coffin-lid with it, and give it a good ſoaking, but not in too hot an Oven, leſt it dry to much, and ſo become of a bad Taſte.

To make a Marrow Paſte.

Pare and coar ſoft Apples as Pom waters, *&c.* ſhread them exceeding ſmall, and to them put the like Weight of Marrow as finely ſhread; ſeaſon

ſeaſon theſe with a good quantity of Sugar, put them into a Puff-Paſte, and having fry'd them with ſweet Butter, ſerve them up with Sugar and Cinnamon.

To make a fine Tart of Pippins, Codlins, or other ſuch like Fruit.

Take ſuch Fruit as are not over ripe, pare, coar them, and only cut them in four quarters, and having ready ſome Slices of Quinces, place the Quarters in order, with a Slice of Quince between every two of them; and being placed in order in the Coffin of Paſte, put in the Syrup of preſerved Quinces or Apples, as you pleaſe, to have it ſtronger of Taſte, or weaker; then ſtrow it over with Sugar and beaten Cinnamon, and put on the Lid, and when ſerved up, ſcrape ſome Sugar on the Lid; and thus you may make Worden or Pear-Pyes.

To make an Artichoke-Pye.

Take thoſe Artichokes, that have large thick Bottoms, boil them, but not too ſoft, take out the Bottoms whole, and cleanſe them from any Strings, ſeaſon them with beaten Mace, Ginger, and a little Salt; and then having ready your Coffin of Paſte, lay Beef-Marrow, or for want of it, very mellow Suet at the bottom of it, and then put in the Bottoms of Artichokes in order over them, put ſome more Marrow or Suet, alſo ſliced Dates, Raiſins, Currans, and beaten Cinnamon, candied Lemon and Orange-peel very ſmall ſliced or minced, and over theſe throw a little Strowing of Sugar, and ſprinkle Roſe-water, then cloſe the Lid, and let them have a gentle Soaking, and it will prove a very acceptable Pye.

A Pye of the Umbles of a Deer.

Take the Umbles that are pretty large, par-boil them a little, and after that cut them into Pelets or ſquare Pieces, and having laid Slices of fat Bacon at the Bottom of your Coffin of Paſte upon Beef-ſuet finely minced, place the Umbles on them, ſeaſon'd with Ginger, Pepper, Nutmeg, and Salt, but not too much, and over every Laying, lay a Laying of fat Bacon in thin Slices, and ſo do till the Coffin is as full as you would deſire it, cover all with a good Laying of Butter, and when well baked, pour into it Butter beaten up with Claret, Cinnamon, and the Juice of an Orange, and ſerve it up hot.

A Carp Pye.

Cleanſe your Carp from the Scals, draw it, and put it into boiling Water for a Scalding, and take it out preſently, ſo ſeaſon it with Pepper, Salt and Nutmeg, then put it into a Coffin of Paſte made in the Faſhion of a Carp, as near as may be, or you may put more than one, as two, three, or four ſo ordered; then fill up the Pye with Butter, Raiſins of the Sun, alſo ſliced Orange and the Juice of Lemon, ſo cloſe it up and bake it till it be well ſoaked.

A curious Cuſtard.

Boil a Quart of Cream with ſome whole Mace and Cinnamon, beat up five Whites and ten Yolks of Eggs with a like ſeparate raw Cream, put them into the other Cream, when cold, and fill the Coffin within half an Inch of the Brim, ſtrew on it perfumed Comfits, and bake it with Moderation.

A Chicken Pye.

When you have truſſed up your Chickens, flat down their Breaſts when you have filled their Bel-

Bellies with Butter and a little ſhread Parſley, lay Butter beneath and above them in the Coffin of Paſte, as alſo Raiſins, Currans, Prunes ſtoned, Cinnamon, Mace, and Sugar; pour over all theſe a little Roſe-water and White Wine beaten up with Sugar and the Juice of Oranges, and when baked, pour in more Butter, and ſerve it up either hot or cold, though cold is the propereſt.

A Turkey Pye.

Pull and draw your Turkey very clean, take off the end Pinions and Legs, and being a little par-boiled, draw it with a Larding Needle with ſquare pieces of Bacon, ſeaſon it with Salt and Pepper, Cloves and Mace, flat down the Breaſt a little, and put it into your Coffin of Paſte, laying Butter above and below, and when it is baked, fill it up with Butter, and ſerve it up cold.

Curious Minced Pyes.

Par-boil as many Neats-Tongues as you ſhall have Occaſion for, ſo that you may blanch them or take off the Skin, and then with their Weight of Beef-ſuet mince them very ſmall, after you have cut them in Slices; alſo mince a few Raiſins and Dates, to mix with them the better, then mingle Sugar and Currans well pick'd with ſome thin Slices of candied Citron or Limon-peel, and having put this Compoſition into a Coffin of Paſte, pour over it a Glaſs of Mallaga, or ſo much as the quantity may require to moiſten it, then ſtrew over Sugar, and ſcatter ſome perfumed Comfits with a few Slices of candied Orange-peel, and cloſe up all, Baking gently, but ſo that it may ſoak well.

An excellent Pye of Calves-Feet.

Scald the Feet and take the Hair off clean, then boil them till they are tender, take out the Bones

Bones and principal Griſtles, then mince the reſt as for minced Pyes, and ſeaſon the Meat with finely beaten Cloves, Mace, a little Pepper, Currans, ſliced Dates and Ginger, and put half the Weight of the Meat in finely minced Beef-ſuet, and in laying it into the Coffin of Paſte, lay amongſt it ſome Slices of ſweet Butter, and Oranges without the Rhind, alſo ſome very thin Slices of Nutmeg, ſprinkle a little Salt over it, cloſe it up, and after it is baked, beat up ſome Butter with a little Verjuice and ſome Cinnamon, and pour into it; ſcrape Loaf-Sugar over the Lid, and ſerve it up.

To make an Oyſter-Pye.

This is very curious when Oyſters are full in ſeaſon; therefore take the largeſt, and par-boil them in the Water or Liquor that comes from them, waſh them clean from any Gravel or parts of the Shells that may ſtick to them, and having well-ſeaſoned them with beaten Pepper, grated Nutmeg, and a little Salt, add Currans, minced Dates, Barberries preſerved or pickled, Mace in Blades, and put between the Layings Slices of Butter and Lemons, with about a dozen Anchoves in halfs, the Bone, Tail, and Fins being taken away, and when it is baked, pour in Butter beaten up with White Wine, Sugar, and the Juice of an Orange.

An Eel-Pye.

Having ſkinned, gutted, and cut your Eels in ſuitable Lengths according to the Bigneſs of the Pye, ſcowr them well in Salt and Water, and let them lye to ſoak in it two or three Hours, after that dry them with a Linnen Cloth, and having ſhred a convenient Quantity of Parſley, Onions, Sage, Penny-Royal, Winter-Savory,

Fen-

Fennel and Marjoram, rowl the pieces firſt in thin Slices of Butter, and after that rowl them in the minced ſweet Herbs, after this ſprinkle them over with beaten Mace, Pepper Salt, and grated Nutmeg, and having filled the Coffin, there being firſt a Laying of Butter at the Bottom, ſtrew over the Top Currans, and lay ſome Slices of Lemon, then cover all with Butter, and cloſe it up, and when it is baked, beat up the Butter with a little White Wine, and the Yolks of two Eggs, and pour it in.

For Tarts of Gooſberries, Currans, Strawberries, Raſberries, Cherries or ſuch like Fruits.

Cleanſe them well from the Stalks and other Defects, then in fair Water boil up ſome of the Fruit to a Pulp, ſtrain out the Pulp into the Water again, and boil it up with Sugar to a thin Syrup, adding in a little thin Bag ſuch Spices as you beſt love, which having made the Syrup taſte of it, take it out, lay your Fruit in the Coffins, and pour this Syrup into it, adding more or leſs Sugar according to the Tartneſs or Sweetneſs of the Fruit, and a little Roſe-water, and ſo they will be of a curious Colour and fine Taſte; and ſo you may make Tarts of Apricots, Nectarines, Plums, or ſuch like Fruits.

A Paſty of red Deer or other Veniſon.

Par-boil the Haunches, Sides, or the Parts of Veniſon you intend to make it off, take away the Bones, Sinnews and ſkinny parts, ſeaſon it with Salt and Pepper, and beat it well with your Rowling-Pin, that the Seaſoning may well enter; and having put it into your Paſty with good Layings of Butter on the Bottom and Top, pour in at the Vent-hole Claret beaten up with the

the Juice of Oranges and grated Nutmeg, and when you conclude it to be well ſoak'd in the Oven, draw it out, and pour in Butter beaten up with a little Verjuice.

Pear or Warden Pye.

Take either of theſe as you deſign, bake them in an Earthen Pot covered with brown Paper, having put in ſome Water and Sugar, and when they are pretty well ſoaked, draw them out, take off the Rhind and quarter them, lay them in order in the Coffin of Paſte, ſprinkling ſome Sugar and a little beaten Cinnamon and Cloves, over that thin Slices of candied Orange and Lemon-peel, then put ſome of the Liquor they were baked in with a little Syrup of Quinces amongſt them, and bake them with a gentle Soaking that the Syrup may not be too much evaporated.

A baked Pear-Pudding.

Take half of a roaſted Capon, ſhread the Meat when clean taken from the Bones very ſmall with Beef-ſuet, mix theſe well with two Spoonfuls of grated Bred, and as much Flower, a little beaten Nutmeg, Mace, Cloves, and Sugar, the Yolks of two Eggs, half a pound of Currans, and the Pulp of half a dozen large Pears boiled and beaten up in half a Pint of Cream; having well mix'd theſe together, they will become a Paſte, which you muſt mould into the Form of a large Pear, ſticking for the Stalk a piece of Cinnamon, and for the Head a Clove, bake it in a covered Earthen Pot, and ſerve it up in a Plate or Diſh with ſcrap'd Sugar and Cinnamon.

To know and be experienc'd in buying Proviſions; how to chuſe that which is good, and not to be impoſed on.

AS wholſom Food is the Support of Life, very pleaſant and nouriſhing, ſo on the other hand bad and corrupted Food generates Diſeaſes, and often ſhortens Life; wherefore to have Skill in the Well-chuſing of this, and to prevent being impoſed on, is a great Advantage to a healthful Conſtitution of Body, as it is a Prevention of throwing your Money away upon that which is bad, when you may have that which is good, by knowing well to diſtinguiſh it. Then for your better Inſtruction obſerve theſe following Directions.

Pullet, Cock or Capon.

A true Pullet has a ſmooth Breaſt and Leggs, and if pinched on the Breaſt, is very tender: If with Egg the Breaſt will feell ſoft, and the Vent will be open, if not hard and cloſe; if ſtale, a looſe Vent; if new, a cloſe and hard one.

A Cock if young, is known by his dub'd ſhort Spurs, but ſee they are not par'd to put a Trick on you; if ſtale, an open flabby Vent; if new, an hard cloſe Vent, and theſe are the Marks of youngneſt, Newneſs, and Staleneſs in a Capon; only to know if it is a right Capon, look if it has a fat Vein on the ſide of the Breaſt, a thick Rump and Belly, a Combpale and ſhort.

Turkies and Turkey Pouts.

A Turkey-Cock, if young, has ſmooth Leggs, and ſhort Spurs; if new killed, the Eyes will be lively, and the Feet limber; if ſtale, the Eyes

Eyes will be ſunk in the Head, and the Feet dry; and ſo of a Turkey-Hen, only if ſhe be full of Eggs, ſhe will have a faſt open Vent, if not, a cloſe hard Vent; if very fat, a fat Vein under her right Wing.

Pouts new or ſtale, are known by the Livelyneſs or Pinking of their Eyes, as the former.

Wild Geeſe, brand Geeſe, and tame Geeſe.

A wild Gooſe, if red fooled, and full of Hairs when pulled, is old; white fooled and ſmooth, young; if new, the Foot is limber; if ſtale, dry; and ſo of a brand Gooſe.

A tame Gooſe with few Hairs, the Foot and Bill yellowiſh, is young; but if full of Hairs the Foot and Bill red, ſhe is old; if limber footed, new; if dry footed, ſtale.

Chickens and the younger ſort of other Fowl.

If dry pulled, ſtiff when new; if ſtale, a green Vent and limber; if ſcalded, rough on the Breaſt when new; if ſtale, ſlippery and apt to peel; ſo of Heath Pouts, Pheaſant Pouts, and the like.

Heath Cock and Hen, Snipe, and Woodcock, Heath and Pheaſant Pouts.

If new, white in the Vent, ſtiff, and the Feet limber; and if fat, a hard fat Vent; if ſtale, dry-footed, green-vented, and a mooriſh Smell in the Throat; and for Woodcocks, if ſtale, they will be ſnotty at the Noſe.

Wild Duck, and Tame Duck.

If fat, hard and thick on the Belly; if lean, thin; if new, limber footed; if ſtale, dry footed; if young, ſmooth and without Hairs; and a

true

true wild Duck is known by the Rediſhneſs and Smallneſs of her Foot.

Pheaſant Cock and Hen, and other Fowls.

The Cock, if young, has dub'd Spurs; if old, ſmall and ſharp; if new, a firm Vent; ſtale, an open flabby Vent: The Hen, if young, has ſmooth Leggs, her Fleſh of a fine Grain; if old, hairy when pull'd; if with Egg, a faſt and open Vent; if new, an open and flabby one.

The Buſtard is known as the Turkey in all Degrees.

The Shuffler as the Duck, as alſo Gulls and Dotterels.

Godwits, Marel-knots, and Wheat-Ears, are known as the Pheſants.

Teal, Widgeon, and the like, as the Wild Duck.

Partridge Hen and Cock.

If either of theſe be old, the Bill will be white, and the Legs bluiſh; if young, the Legs black, and the Bills yellowiſh; if new, a faſt Vent; if ſtale, an open and greeniſh one; but when they eat green Wheat, their Crops are often tainted; to diſcover which, ſmell in their Mouths.

Swan and Heron.

If old, hairy when pulled; if young, ſmooth, and of a good Grain; if new killed, limber footed; if ſtale, dry footed; if fat, ſoft on the Breaſt, and a fat Vein under the Wing.

All ſorts of Doves, Pigeons, and Plover.

The Turtle Dove is known by a Bluiſhneſs about the Neck; the reſt, for the moſt part white.

The

The Stock-Dove is bigger than the Wood-Pigeon: the Ring-Dove is leſs than the Stock-Dove, but not ſo nouriſhing a Food.

The Dove-houſe Pigeons, when old, are red-legg'd: If any of theſe are new and fat, they feel full and fat in the Vent, and are limber-footed; but if ſtale, they are dry-footed, and flabby in the Vent. And thus you may know green and grey Plaver, Mavis, Lark, Feld-fair, Thruſh, Black-birds, and all manner of ſmall Birds of the Land, and all other Water-fowl, as directed in the Caſe of Water-fowl.

Hares, Leverets, Rabits, or Coneys.

A Hare will be white and ſtiff if clean and new killed, but if ſtale, blackiſh in many places, and limber; if old, the Mark in her Lip broad and ſpreading, the Claws broken, or blunted or ragged; but if new, the contrary.

To know a Leveret from a Hare, feel on the Fore-leg near the Foot, and if there be a ſmall Bone or Knob, it is a right Leveret; if that be not there, it is a Hare: As for Newneſs and Staleneſs, obſerve as before.

A Rabit or Coney, ſtale, the Fleſh will look bluiſh, and have a kind of a Slime upon it a little after it has been fleaed; but if new kill'd, it will be white, ſtiff and dry; if old, the Claws will be very long and rough, and the Hairs will ſtand out amongſt the Wooll, or you may pinch the Fleſh that grows to the Back; and if it be tender, it is young; if hard and wrinkled up, old.

Of Fiſh new or ſtale.

Try a Lobſter by the Tail, which being rais'd, if it flat down ſuddenly, it is new; if it flag and be limber, it is ſtale; and ſo of Prawns;

and

and if Crab-fiſh be ſtiff in their Joints, they are new, eſpecially if there be no ill Scent under their Throat, and their Eyes be ſtiff.

Salmon is good that has a lively freſh Colour, with riſing, ſhiming Scales, and comes off in oily Flakes, being of a fine light red.

Sturgeon is good when it cuts white like Virgin-wax, with allure Griſtles or Veins, if pleaſa' ſcented, and oily when pinched between your Fingers.

All freſh Fiſh not being alive, are known to be new or ſtale by their Stiffneſs or Limberneſs, Slimyneſs or Roughneſs, by the Sinking and Dullneſs of their Eyes, or their ſhining and ſtanding ſtiff; for if ſtiff and firm, they are new; if limber and ſlimy, ſtale: And ſo in other Caſes.

Anchovies, pickled Herrings, Pilchards, or other pickled Fiſh, if their Back Bones be of a clear whitiſh Colour, enclining to Redneſs, they are good; but if Dark or Yellowiſh, they are muſty, or have been ſo, and made up with new Pickle.

Fleſh, or Butchers Meat.

A Pig, or Pork, if new, the Skin of it will feell ſtiff, as alſo the Joints of the firſt, and of the la'ter in a Leg or Spring; if ſtale, it will be limber, and you may feell a Clammineſs; and ſo of Lamb and Veal, and if you can ſee the Necks of them; if the Vein there be blue or rediſh, it is new, if yellow, very much enclining to Staleneſs; if green, very ſtale; and ſo by the Veins in the Legs; if they are diſcernable in the Loins, the Kidneys firſt taint.

A Bull-Calf is of a more redder Fleſh than a Cow-Calf, and of a firmer Grain; ſo is Weather-Mutton than Ewe, and Ram-Mutton is redder, harder, and cloſer than the Weather-Mutton;

Bull-

Bull-Beef than Ox-Beef, and Ox-Beef than Cow-Beef: And for Beefor Mutton, to know whether young or old, pinch the Flesh in a place where there is no Skin, and if it feell tough and hard, it is old; if soft and tender, young; or if the Fat feels hard and skinny, it is old.

For Hams, Bacon, or Venison, try them with running the Point of a Knife to the Bone, if it comes out of a good Colour, and has a good Scent, it is good, but otherways may be rusty or tained; the middling Bacon try by cutting of a thin Sliver of the Out-side Fat, and smelling to it.

Fruits, Eggs, Butter, Cheese.

Fruits are known in Goodness by not having Specks, Rotteness at the Stalk, and their Firmness is known by the Weight; Pumgranets by shaking them, for if they rattle, they are empty; soft Summer-Fruits by the Eye and Feelling, if they be dry and firm, as Strawberries, Cherries, *&c.*

Eggs are known by holding them up to the Light; if good, they will appear fair and clear; if rotten or musty, cloudy or have Spots or Strings in them, or if in shaking, they are much empty, they are nought and wasted, though a little shaking may not hinder them from being good; for Eggs lay'd by old Hens, usually do, though never so new.

Butter is either found in Goodness by the Colour, Scent, or Taste, the Colour enclining to yellowish, is best, and that which scents like the Flavour of the best Florence Oil, and put into your Mouth, remains firm upon your Tongue a little time, not presently dissolving.

Cheese

Cheeſe is to be choſen as the Pallate of the Chuſer requires it; but for Mouldy or Rottenneſs, obſerve the Specks or Dints, and pierce it with a Taſter to know how far it goes.

The uſeful Art of Dying, or Directions for Dying ſeveral curious Colours with little Trouble, and at a cheap Rate.

To Dye a curious Red.

TAKE the Powder of raſped Braſil-Wood, and Vermillion, of each an Ounce; boil Bran in Water, and ſtrain it out well, let the Water ſettle till it is clear, then boil it up with two Ounces of Allum, and put the Colours into two Gallons of the Water, and let it diſſolve ſo that the whole Tincture may be in the Water; then when it is very hot, dip in your Linnen Thread-yarn Cloth, or Silk, till it has taken the Dye well, then dry it, and afterward waſh it out, and it will be a curious Colour.

To Dye a pleaſant Yellow.

Take Buckthorn-Berries a Pound, well dry'd; boil them up in two Gallons of Allum-water, and add two Ounces of yellow Saunders or Turmerick; dip your things into it, and order it as before, and when they are dry'd and waſh'd out, they will be of a fine Yellow.

To Dye Blew.

Order the Water as any of the former, and put a Pound of Woad or Wobuld, a Herb or Weed ſo called, into two Gallons; let it infuſe twenty four Hours, then boil it up to a Colour, and dip in your Stuff-ſtockings, or ſuch like things, nay, Linnen or Silks, and it will be of a curious Blew.

A curious Purple.

Take any thing that has been dyed Blew, and put it into the red Dye, and let it boil up a Walm or two, then put it into Bran and Allum-water; wrince it out well, and when dry'd and preſs'd, it will be a deep Purple.

A pleaſant Green.

After you have dyed Yellow, as directed, take ſix Gallons of fair Water, put ſo much Wheat-Bran into it that it may be ſtrong of it, ſtrain out the Bran, and then in the Water diſſolve half a Pound of Tartar of Red-wine, and a Pound of Allum; in which boil your Linnen Stuffs or Silks well, and after that cleanſe it out in freſh Bran-water, in which three Pounds of Madder has been boiled.

To Dye Leather Blew, like Turky-Leather.

Take Skins that are ſmooth, and of a good Grain; boil up two Gallons of ripe Elder-Berries in three Gallons of Water, wherein a quarter of a Pound of Allum, and two Ounces of Indico has been diſſolved; wet the Skin or piece of Leather with Bran-water that is cleared or well ſettled, to ſupple it, then ſtrain out the Elder-berries, and with the Dye they leave, go over the Skin with a ſoft Bruſh dipt into the Colour, let it dry, and then do it again as ſmooth as may be, leaving no Droſs or Knots behind you; do this three times, and when it's well dryed, poliſh it with a Sleek-ſtone, or ſleeking Iron, and it will be of a curious gloſſy Blew.

For Red to imitate Turkey-Leather.

Take two Ounces of Braſil-wood, or Logg-wood, finely raſped, and an Ounce of Vermillion, put them into two Quarts of Allum-water, let it boil till a third part be conſumed, and a high Tincture remains, then put in a

quarter

quarter of an Ounce of Gum-Arabick diſſolv'd in three or four Spoonfuls of Water, and in all things do with the Skin as before, and it will be of a curious gloſſy Red.

To Dye Briſtles or Feathers ſeveral Colours.

Scour them well in Soap-Lees, and put four Ounces of Braſil finely raſped, into two Quarts of Allum-water, for a curious Red; Verdigreece for a Green, Elder-berries and Indico for a Blew, Buckthorn-berries and Turmerick for a Yellow, Gauls made into a ſtrong Ink for a Black, and let them boil in the Water and Colours till they take the Colour well, then waſh them out, and dry them well, and ſo you may do by fleeſy Wooll, raw Silk, or the like, alſo Paper or Parchment, by doing the two latter as the Leather in all Reſpects, when the Dye is juſt warm.

To make a wicker Colour, to colour any Chair-Frames or other Frames, either new, or that have loſt their Gloſs.

Into two Quarts of Allum-water put two Ounces of fine raſped Braſil, yellow Oaker ſix Ounces, three or four Nut-Gals finely bruiſed, and an Ounce of fine burnt Chalk in Powder, let them boil up to a Thickneſs, and go over the Work thrice, and when dry, varniſh with Oil of Turpentine.

To whiten Ivory or Bone that is ſpotted or yellow Cement; Glaſs, Earthen or China. To ſolder Metals, to imitate Gold and Silver in Writing; take Blots out of Paper or Parchment, make Braſs look like Gold, whiten Copper, &c.

To whiten Ivory or Bone.

THE pieces of Ivory or Bone, that are yellow or ſpotted, being firſt laid to ſoak in Vinegar a Night and a Day; take them out and dry them, then having ſome ſlacked Lime in a Readineſs whilſt it is very warm, but not over hot, cover them with it, and let them lye in it twelve Hours; take them out, and rub them well with a dry Woollen-Cloth, and all Yellowneſs and Spots will diſappear.

To cement China, broken Glaſſes, or the like.

Beat up the White of an Egg very clear, like Water, burn a Flint, that it may be beaten and ſifted into fine Powder, alſo Egg-ſhells, and take of the Powders of theſe each a like quantity, and add to theſe a little Quick-lime finely ſifted, mix them with the White of the Egg, and a little Gum-Sandriack diſſolved in a ſmall quantity of new Ale or Beer; anoint the Edges of the broken Pieces well with this, and ſet them even, and it will prove ſo ſtrong a Cement when well dryed, that the Glaſs or Veſſel will be as firm as ever, and leſs ſubject to break in that place, than in another.

A curious Solder, for Silver Braſs, or Iron.

Take five Penny Weight of Silver, four Penny Weight of Braſs, melt them together for ſoft Solder, which will ſooneſt run; and for hard

Solder

Solder, melt three Penny Weight of Copper, and five Penny Weight of Silver, beat the Solder thin, and lay it over the Place to be ſolder'd, which muſt be fitted and bound together, as the Caſe requires, with ſtrong Wyre, then Borax in Powder, and temper it very ſoft, if the Caſe requires it, laying it over the Solder, and ſuffering it to dry, then lay it in the Fire, and cover it with quick Coals, and in blowing it will begin to run immediately, then take it out of the Fire.

¶ Note, *If any thing be to be ſoldered in two pieces you muſt firſt ſolder with the hard Solder, and then with the ſoft, and where you would not have the Solder run, you muſt chalk the place, and thus on Neceſſity you may ſolder any thing that requires it.*

To imitate Letters of Gold in Writing, without Gold.

To do this, grind the fineſt Vermillion in Water wherein Gum Arabick has been diſſolved, and the Glare of Eggs beaten up that it will run like Water, then mix with it half a dozen Shells of Dutch Braſs that is finely in Powder, or the very fine Filings of any Braſs; grind theſe again altogether till as fine as Meal, and very thin, then write with it upon good ſtrong Paper with a new Pen, and when dry poliſh it over, and it will imitate Gold.

To imitate Letters of Silver.

Take the Filings of Block Tin and Quick-ſilver, each two Ounces; grind them well together when melted till the Quick-ſilver is fixed, then file it ſmall, and grind it on a Stone with a Muller, putting to it Gum-water and Glare of Eggs, a ſmall quantity, till it will run like Water, put it into a Galley-pot, or other convenient thing, and with a new Pen

write, and when dry, poliſh it with a piece of Ivory, or a Dogs Tooth that is very ſmooth.

To take any Blots out of Paper or Parchment.

Rub the place over firſt with the fine Powder of Gum Sandriack, and then diſſolve Roach Allum in Water, lay it where the Blot or Stain is, and when it begins to be a little dry, rub it with the Tip of your little Finger that is very clean, and it will take it quite away, eſpecially at the ſecond time, if not at the firſt.

To make any Braſs Look of a Golden Colour.

Mingle Sal-Armoniack with faſting Spittle, grind it together with a Muller on a Stone, or otherwiſe finely mix it, till it becomes ſoft like an Ointment, and then (the Braſs being ſmoothly ſcoured before) ſpread ſome of it on a Woollen Cloth, and rub it over with it, that it may lye ſomewhat thick upon it, then put it into a Wood-Fire till it glows, then take it out, and when it is warm, rub it well with a Linnen Cloth on which a little Whiting and Bran is ſtrew'd, and when it becomes bright, it will after a while ſtanding, look of the Colour of Gold, and ſo continue for a long time.

To whiten Copper like Silver.

Put a piece of Copper into a Crucible, with Sal-Armoniack, Allum and Borax; and when Red-hot, quench it with the Juice of Sorrel, and when poliſhed, it will become white as Silver.

To make artificial Precious Stones, Pearls, or Jewels, in Luſtre reſembling the natural ones.

AS in an Introduction to this curious Work, the preparing of Chryſtal is the main thing to be conſidered; for that is the Ground-work of the reſt. To do it then, take the cleareſt pieces

pieces of Chryſtal, put them into a Crucible with a Cover, and put it into a very hot Fire to calcine them, and when they are as red as Fire, put them into cold Water, ſo much that they may preſently cool, then put them again into the Crucible, and when as hot as before, cool them a ſecond time, and ſo do ſucceſſively twelve times, and obſerve that no Coals or Aſhes ſtick upon them, and when they are ſufficiently calcin'd, grind them on a Stone with a Muller into a Powder as fine as Meal, with a Muller that is very ſmooth, and grind not too much at a time, two Ounces is as much as needs to be ground at once; ſift this through a Sieve bottomed with very fine Lawn, and then thro' another ſomething finer, if it may be got, ſo that in the Powder no Roughneſs may be felt when this is done; and ſo you have the Ground-work of any artificial precious Stone, adding prepar'd Minnum, and ſuch Colours as the Stones are naturally of; in which Work I now proceed to give Directions as to Particulars.

To make Cryſolites.

Take four Ounces of ordinary Minnum, and two Ounces of prepared Chryſtal, *Crocus Martis* twelve Grains; mix theſe well together that no Knots or Specks remain in it, make it up into the Form of a Stone, to the Bigneſs of a very large natural one, put it in a fine Paper, and lay it in an Oven to bake or dry very hard, being in the making up cemented with ſtrong Vinegar, and when it is hard enough, poliſh it, and it will be of a curious Luſtre.

Saphirs.

Take ſix Ounces of ordinary Minnum, and two Ounces of Cryſtal prepared as I have directed, Zaffer well prepared ſix Grains, and of Maganeſe five Grains; make them into a Paſte

with a little clear Vinegar, and do with it as with the former.

Garnet.

The Imitation of this Stone is very curious, and comes very near to the natural one, and to do it exactly, mix two Ounces of prepared Chryſtal with ſix Ounces of common Minnum, put to them three Grains of prepar'd Zaffer, and 16 Grains of Maganeſe well prepar'd, and having made them into a Paſte, bake them hard, and poliſh to a Brightneſs.

Emerald.

Take ſix Ounces of Minnum, two of prepar'd Chryſtal, eight Grains of pure Verdigreece finely ground, grind them well together on a Porphery-ſtone with a ſmooth Muller, and when dryed a little, make them up into a Paſte, to the Imitation in Bighneſs and Shape of the natural Stone, do with it as the former.

An Imitation of Pearl.

Take the brighteſt ſort of Chryſtal, melt it in a Crucible, cool it in Water, and do ſo three or four times to refine it or purify it, and as often put to it a little Tartar calcined to Whitneſs as you melt the Chryſtal, and ſo the Chryſtal will take the Colour of the beſt natural Pearl; but then you muſt make it into little round Drops like Pearl ſpeedily, or the Air taking it, will cauſe the Orient Colour to fade; and ſo done, it will hold and deceive many who pretend to much Judgment, who will tak them for real natural Pearl, when indeed they are but the Produce of Glaſs.

Topaz.

This Colour muſt be well fixed by a good incorporating the Ingredients, or it will fade. To make it reſemble the true Stone, take eight Ounces of ordinary Minnum, and two Ounces and

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a half of Chryſtal prepared as directed, mix them extraordinary exact, and put them into a proper Form, by moulding the Paſte to a Likeneſs, and when hard baked, it will be of a proper Topaz-colour, ſhining, and very laſting.

Amathiſt to cleanſe natural precious Stones.

Take prepared Chryſtal three Ounces, Minnum ſix Ounces, Tartar in fine Powder two Drams; make theſe into a Paſte, and do as with the former, and by this Rule you may make a Paſte to imitate any precious Stones, Diamonds excepted, whoſe Brightneſs they will not reach; all the Variation from what has been laid down, is in putting in ſuch proper Colours as the natural Stones require in their Imitation; and take care to try a juſt Proportion in ſome little part of the Paſte before you proceed to harden the whole; for ſo you may alter it, to make it lighter or deeper, as the Occaſion requires; and by ſuch Rule you may make Berril, Jacinths, Jaſper, or any the like Imitations.

Several curious Experiments, *viz.* to recover the Luſtre of precious Stones, whiten yellow Amber, make artificial Corral Rock-work, caſt Medals, *&c.*

To recover the Luſtre of natural Stones that are faded, dulled, or ſpotted.

PUT the Stone how precious ſoever, into Bullock-blood 24 Hours, then take it out, and cleanſe it with a clean fine Cloth or Linnen, rub it over with Lint dipt in the Juice of Lemon and Onion equally mixed five or ſix times,

Keep

ſteep it afterwards ſix Hours in Spirit of Wine, and then poliſh it over with the Frit, or Powder of Chryſtal, as before directed, and it will be reſtored to its native Luſtre, and continue ſo many Years, or for ever, unleſs any Accident happen to it, to dull, ſpot or ſoil it again; but this ſome hold will not reach to Diamonds, unleſs they are put into the warm Blood of a Goat, and brightened or poliſhed with their own Powder.

To whiten yellow Amber.

Take ſo much of yellow Amber as will fill half a Crucible, or what leſs you pleaſe; let the Crucible be of Earth, and fill up the reſt with Sal-Gem, or Spaniſh Salt, which diſſolve with Spring-water, ſet it over a hot Fire, and let it boil up till no Moiſture remains, then with Rain-water, put it into an Alimbeck without a Neck, and let the Fire have a conſiderable Force upon it; after lay it a Night and a Day in the Juice of Henbane, and then boil it up with fair Water and Roch-Allum, to cleanſe it, and it will not only be white, but very tranſparent.

To make artificial Corral, Red or White.

Raſp the white part of a Cows-horn very fine, put it into to a Lay of Aſhwood-Aſhes, and let it remain ſix Days, and when you take it out, if deſigned for Red, beat it in a Stone Mortar with ſome Vermillion, and a little Gum-Arabick diſſolved in Water, then put it over a Fire to thicken into a kind of a Paſte, which you may make up into the Form of Branches, or other Shapes, and when dry, poliſh it with a fine piece of Ivory, and it will ſet a curious Gloſs upon it.

As for the White, it is to be done the ſame way, only inſtead of Vermillion, put white Lead;

Lead; and theſe will ſerve curiouſly to adorn any Rock-work in Weather-Glaſſes, or Sea-work, *&c.*

To make a curious Rock-work, cauſing a fine Proſpect, eſpecially at a Diſtance.

Let the Frame or Body be of thin Deal, or ſtrong Paſte-bord, made into a ſuitable Form to your Purpoſe, as your Fancy may direct, or you may take by Imitation; prime it with Oil of Turpentine and Linſeed-Oil equally mix'd, then go over it with a weak Glew, which the Oils will very well bind, and whilſt it is moiſt, bedaſh it with the Powder of white Lead and Whiting finely ground or beaten, and ſifted, and ſprinkling that, with a thin Size caſt upon it, beaten Iſing-Glaſs whilſt it is wet, and when that is dry, go over it with a Varniſh of Oil of Turpentine; and to that before dry, ſtick counterfeit Corral, Sea-ſhells, Horn-Flowers, or Horn, cut into Branches, and dyed green like Samphir, Sea-weeds, or the like, ſome counterfeit Pearls and Stones, and whatever is natural, to garniſh or ſet it out, and the Frame ſo ordered that it may have Riſings and Fallings in the parts like a Rock; which if it cannot be otherwiſe well done, may be ſhadowed with proper Colours in painting it, or rough caſting it in ſome places more than another, ſo that it may lye in Heaps, and it will give a curious glitſening Proſpect, eſpecially by Candle-light; and if a whole Room could be thus contriv'd, it would ſet it off beyond all the rich Tapeſtry that could adorn it.

To caſt Medals in Plaiſter.

Put *Speculum* or Spawd into a Crucible, and calcine it, then put it into a glazed Earthen Pot, and pour Water upon it, which continue to do whilſt you ſtir it about, and then let it

ſettle,

ſettle, and having taken it out, make it up into Lumps, and calcine it again, beat it after into fine Powder, and ſprinkle it with Verjuice, and ſo make it into a Paſte, with an Ounce of Sal-Armoniack diſſolved in Water; and with this you may caſt Medals, or any Figures as your Moulds will proportion them.

To take out Spots, Stains, Iron-Moulds, Pitch, Roſin, or Wax: To reſtore ſcorched Linnen, faded Silks, or Linnen: To waſh Point-Lace, Tiffanies, Sarſnets, A-la-modes, Lute-ſtrings, *&c.*

To take Spots or Stains out of Woollen-Cloth, or Stuffs, Silks, Greaſe or Oil.

BURN the Bones of Sheep-Trotters ſo dry that no Marrow remains in them, and that they may be beaten into a fine Powder; dry Fulling-Earth in an Oven or before the Fire till it crumbles, beat it, and ſift it into Powder, beat Tobacco-Pipes, and ſift them into Powder: mix theſe well, and conſolidate them into Balls with fair Water, and dry them for Uſe, as you have Occaſion, and then ſcrap a little of it, or ſo much as the Spot requires, mix it with Vinegar that it may ſpread over the Greaſe or Oil, and a little beyond, hold it before the Fire, or if warm Weather, lay it in the Sun; and when very dry, rub it out, and do ſo again, if the Greaſe, or Oil be much, and it will be quite ſucked out, ſo that no Mark of a Spot will appear.

To

To take out ſoft Wax, hard Wax, Pitch, Tar, or Roſin, that ſhall drop or be upon any Stuffs, Woollen, Silks, &c.

Take the Water or Oil of Turpentine which is Diſtilled from it, an Ounce or two, as the Caſe requires, whether much or little, put into it two Drams of Cuttle-bone well dryed and finely beaten into Powder, and a quarter of an Ounce of the Powder of burnt Harts-horn; ſhake them well together in a Viol, and dip over the place that is injured with a Feather, till it ſoaks quite through, which it preſently will do; then being dryed, do it again, and ſo a third time, then let it remain 24 Hours, and rub it over with a hard Bruſh, but not ſo hard as to injure the Garment, and then gently rub it between your Hands, and all will crumble out, and leave no Remainder behind; after that waſh it over with Milk and Water, and cleanſe it with a little White Wine, and it will reſtore the Colour in that place as in the reſt, ſo that there will be no Diſcernableneſs that any ſuch thing had ever been; this will alſo take ſuch Accidents off Hats, or from any ſoft Leather.

For Fruit-Stains, or other Stains, or Spots not mentioned in Woollen, Stuffs, Silks, or Linnen.

Take Verjuice half a Pint, the Juice of Limons four Ounces, the Juice of Onion an Ounce; let theſe boil up a little, being cloſe covered, that the Vertue does not evaporate, then when warm, with a Feather dip the Spots or Strains over, let it dry, and do it again, and when that is dryed, go over the place with a Lather of Caſtle-ſoap, diſſolved in warm Water, then rub it well with a fine Linnen Cloth dipt in fair Water; and if Woollen, Stuff, or Silk, it will take clean away, if Linnen boil it well,

and

and waſh it, and no Stain or Spot will appear, no not an Iron Mould.

Scorch'd Linnen, or any other thing that is not too much waſted with the Burning.

Take new Milk a Pint, and ſqueeze into it the Juice of two Limons, and add an Ounce of Pelletory-water, waſh over with this the ſcorched place, and let it dry; do it thrice, then lay on Fulling-Earth made thin by a Mixture of this Liquor, and let it dry, rub it out, and waſh over the place with a Lather of Caſtle-ſoap, and it will reſtore it very much.

To recover faded Silks, or Linnen, that have loſt their Luſtre, or proper Colour; Linnen turning Yellow, &c.

Steep them in new Milk 24 Hours, then wring them out, and let them dry, ſmooth them out, and ſprinkle them with the Juice of Lavender; or for want of a ſufficient quantity Lavender boiled in fair Water till it is ſtrong of it, then make a Water as white as Milk, with Whiting-Balls broken into it, let it ſettle, and pour off the fineſt part by Inclination, leaving the groſſer part behind, waſh the Silks or Linnen in this Water, or rather wrince them without Soap, then wrince them again in fair Water, ſmooth them out, and the Silks will have a gloſſy Colour, and much of the Fading will be taken away; as for the Linnen that is faded, or yellow in a Waſhing or two after, thus uſed, it will be very white again.

To recover Tiffanies, Muſlains, Lawns, or Lace, made of fine Thread, when diſcoloured, or faded.

Boil Maiden-Hair, a Herb ſo called, the Tops of Lavender, and the Flowers of Roſemary, each an handful, in two Gallons of Spring-water, till a fourth part be conſumed, ſqueeze

int

into it when cold the Juice of four Limons, and having firſt boiled any of the things mentioned, put them hot into the Liquor before mentioned, after it has been ſtrained, let them ſoak in it 24 Hours, and then waſh them out in a Lather of Caſtle-Soap, wrince them in fair Water, and dry them over a Pan of Charcoal, on which you have ſprinkled a little Powder of Brimſtone; and at the ſecond Waſhing at-fartheſt, they will be recovered, if not exceeding far gone.

To waſh and ſtarch Point or other Lace exceeding white, and to wear long unſoiled.

For this Purpoſe you muſt have a Frame or Tenter to ſtretch it on even in all parts, ſo that it may remain ſtiff and not yilding, then make a ſtrong Lather of Caſtle-ſoap, and dip a ſoft Bruſh into it, and gently go over the Lace very often, then go over it again with other the like Bruſh dipt in clean warm Water, and when one ſide is often gone over, turn the other, then let it dry to whiten a little, and ſo go over both ſides as before, and this will make it exceeding white and clean, without Danger of breaking the Loops or Purls; and in ſtarching, go over it with a fine Bruſh dipt in very thin ſtarch well ſtrained, and ſo Iron it when almoſt dry on the wrong ſide, and where there is any part cloſed, open it with a Bodkin, and ſet it out to the beſt Advantage.

To waſh and ſtiffen Tiffanies or Gauſe.

Make up a good Lather with Cake-ſoap that has no bad Scent, and having wet them with a little fine ſmall Beer, put them into the Lather, when it is hot, waſh them out with a gentle even Hand through three Lathers, gently wringing them, and then preſently opening them, and expoſing them to the Air; after wrince them in Water wherein a little Gum-

Ara-

Arabick has been diſſolved, as alſo a little fine Starch; and if you would have them ſomething of an Azure, put in a little Smalt, and diſſolve in the Water as much Allum as the quantity of a Wall-nut; clap them often between your Hands, till they become ſomewhat dry, and for the reſt dry them over the Flame of Brimſtone, by throwing the Powder of Brimſtone on a Chaffing-Diſh of Coals, ſo lay them ſmooth, and go over them with a very even Iron, and then a Sleek-ſtone, or Sleeking-Iron, to ſet a Gloſs upon them, and ſo you may make them up, and they will laſt long, with a curious Stiffning and Gloſs, looking as it were new; as often as they are thus ordered, till they are in a manner worn out.

To waſh Sarſnets, A-la-modes, or Late-ſtrings that are ſoiled, ruſty or fading.

Have a very ſmooth or even Plank or Board to ſpread them, and make a Lather of Cake-Soap, but thinner than the former, and when they are very ſmoothly laid on the Plank, ſprinkle them lightly with Water wherein a little Allum has been diſſolved, then dip you Bruſh in your Soap-Lather, and go over them pretty ſmartly, if they are firm and ſound, and do ſo till they are well cleanſed; and then having done thus on both ſides, do the like with a clean Bruſh dipt in warm fair Water, till you have well cleanſed them from the Soap and Frothineſs that may ſtick in any part; but becauſe in this Caſe they will be limber, according to the Stiffneſs you would have them be, make a Gum-water either of Cheery-tree or Plum-tree Gum, or for want of theſe, of Gum-Arabick, dip a Bruſh in this, and go gently over them, then clap them between your Hands, and lay them as ſmooth as may be to dry; go over them with

with an Iron not too hot, leſt it fade the Colour, and afterward with a Sleek-ſtone, or Sleeking-Iron, to make them ſmooth and gloſſy.

Houſhold Phyſick, or, Phyſical and Chyrurgical approved Recepts and Remedies for Diſeaſes, Pains, &c.

For an Ague.

TAKE a Quart of Bittony-water, boil in it as much Carduus and Rue, an equal quantity of each, as you can hold between two Fingers and a Thumb; ſtrain it, and ſweeten it with a little Sugar-Candy, and drink half a Pint of it hot when the cold Fit is coming, and at three times taking the Ague will leave you; for it muſt be ſo ſtrong of the Herbs, that the fourth part muſt be conſumed in boiling.

An excellent Drink to allay Thirſt in Fevers or Small Pox, and cool the Body in any hot Diſeaſe, in order to reſtore Health.

Take of Barberries, if you can get them, if not, take Barberry-Leaves, Woad, Sorrel, and Maiden-Hair, an Herb ſo called, boil them well in a Gallon of Spring-water, and when boiling up, ſlice in two Limons Peel, and all boil it to the Conſumption of a ſixth part, ſtrain it out, and as it is uſed, ſweeten it with fine Sugar, or white Sugar-Candy, and the Party may take a quarter of a Pint of this, at a time twice or thrice a Day, and it will be wonderfully refreſhing and contributing to Health; you may put into every quarter of a Pint, a quarter of Cooling-Syrup, as Lettice, Elder, Violets, Gilli-flowers, &c. to make it more Cordial.

To

To remove Dropſical Humours.

Take Dwarf-Elder, or the low Shrub, Elder-Leaves, dry them that they may be reduced to a Powder, but burn them not, mix with this a little Powder of Agrimony, and put as much as will lye on a Six Pence, in a Glaſs of White Wine or Rheniſh, and drink it Morning and Evening for a Week, and it will cauſe the watery Humours to evacuate, and render the Body eaſy and lightſome.

To make the Small Pox or Meaſles come out kindly, and without Danger.

The Symtoms of theſe Diſtempers in their Approach, are Pains in the Head, Dullneſs and Heavineſs of the Eyes, Bitterneſs or Diſtaſefulneſs of Food, and ſome times Pains in the Shoulders or Back.

Any of theſe being obſerved, let the Party preſently take a Dram of Saffron in a quarter of a Pint of Canary warm, and if very ill, go to Bed, or keep him or her ſelf warm wrap'd in a cloſe Room, or in cold Weather by a good Fire.

Then boil an Ounce of the Shavings of Hartshorn, three blue Figs ſliced, a Dram of Anniſeeds bruiſed, and a Slice or two of Licorice; boil theſe well in a Quart of clear ſmall Beer, turn it with a little new Milk, ſtrain it, and about two Hours after the taking the former, drink half a Pint as hot as may be, having firſt diſſolved in it a Dram of *Venice* Treacle, and the reſt at half a Pint a time every three Hours afterwards, and it will prove a great Preſerver of Life in ſo dangerous a Diſtemper, eſpecially as the Small Pox.

For the Yellow or Black Jaundice.

Take Cellendine, Sage, Parſley, and Smallage, bruiſe them and ſqueeze out the Juice, mix with

with it a little *Venice* Treacle and Saffron; ſcoop a large old Onion, and fill it with theſe, then the top being put on, bind it up in a brown Paper a little wet, and cover it with hot Embers; let it remain there till it is ſoft, then take off the outward Coat and preſs out the Juice, with the Squeezing of the Onion into it; take five or ſix Drops of this Morning and Evening in a Glaſs of White Wine, and ſo continue it by making freſh as Occaſion requires, and you will find a wonderful Remedy.

For the Aſthma-Cough, or Catarrh.

Take half an Ounce of Licorice, ſlice it thinly, an Ounce of Raiſins of the Sun ſton'd and bruiſed, a little Fox Lungs in Powder or Electuary half an Ounce, Syrup of Limon an Ounce; infuſe theſe in a Pint of White Wine, ſimmer them over a Fire after four Hours ſtanding, and drink a quarter of a Pint as hot as may be Morning and Evening, and continue it as you ſee occaſion.

For Pains of the Head.

Sprinkle a Roſe-Cake with Bittony-water, grate Nutmeg on it, and lay it to the Fore-head and Temples, and as it drys, wet it again, and it will give wonderful Eaſe.

For Pains of the Teeth, or ſwelled Gums.

Take Hungary-Water, or for want of it Spirit of Wine, dip a fine Linnen Rag in it, and apply it to the Gums very moiſt, and renew the Dipping three or four times, and the Pain will ceaſe, and the Swelling in a ſhort time be allay'd.

For Cholick, Pains in Stomach, or Bowels.

Take Camomil a little handful, three or four Figs ſliced, Licorice and Anniſeeds groſly bruiſed each an Ounce; boil theſe in two Quarts of ſmall Ale, and ſweeten them with brown

brown Sugar-Candy, ſtrain out the Liquid part, and drink half a Pint as hot as can be well endur'd.

To ſtay inward Bleeding.

Stamp Aſh-Leaves, and the Tops of young Nettles, put the Juice in a Glaſs of Red-wine, or ſtale Beer for want of it, ſweeten it a little with fine Sugar, and drink it warm, ſit ſtill a time after, and keep your ſelf for three or four Days from any violent Motion. Theſe Juices will ſtay outward Bleeding at Wounds, mixed with a little Spirit of Wine and Lint, or a Pledget dip into it, and applyed.

An excellent Remedy for the Green-Sickneſs.

Take of the beſt Rhubarb half an Ounce, the Tops of young Roſemary, Sage and Lavender, of each half an Ounce; blue Currans two Ounces, Mace 3 Drams, bruiſe them well, and put them into a Quart of White Wine; let them infuſe a Day and a Night, then let them ſimmer over the Fire, till the Wine is very ſtrong of the Ingredients, then ſtrain it out, and ſweeten it with the beſt Virgin Honey; take three or four Spoonful in the Morning faſting, and Evening going to Bed.

For an inward Bruiſe by a Fall or otherwiſe.

Take Stone-Pitch half an Ounce, Maſtick two Drams; beat them into fine Powder, and put them in two Ounces of the beſt Olive Oil, and as much White Wine; mix them well, and drop in five or ſix Drops of the Oil of Turpentine, and drink it in a Morning faſting, and at three or four times taking it, will be wonderful helpful, eaſe the Pain, and diſperſe the contracted Blood, reſtoring the part to a Firmneſs again.

For the Worms in the Stomach or Bowels.

Beat Wormſeed into fine Powder, and ſift it to half an Ounce, put two Drams of the Powder

of

of Turmerick, a Dram of Bay-Salt finely powdered, and a Scruple of Gambouge; make theſe up into Cakes, with Sugar diſſolved in the Juice of Sage, and give a Child three Drams, a Youth four, and thoſe of ſtronger Years ſix Drams; and in three or four times taking, faſting in a Morning, they will kill and bring away the Worms: If Children refuſe to take them in Cakes, you may diſſolve them in a little warm Ale or White Wine.

For the Bloody Flux.

Boil the Roots of Hollihock two Ounces, thinly ſcraped in a Pint of Red Wine, and two Drams of the Powder of dryed Sloes; drink a quarter of a Pint at a time as hot as may be endured, and it will ſtay the Flux, and eaſe the Pains of the Bowels.

For Pains of the Gout, or Rheumetiſm.

Take of the Oil of Barberries half an Ounce, Oil of Camomil two Ounces, Oil of Turpentine half an Ounce, Spirit of Lavender an Ounce, ſcrape two Ounces of white Cake-Soap into theſe, and heat them over a gentle Fire, with continual ſtirring, till they become a thick Ointment; then ſpread it on Cloth or Leather, and by applying it to the place grieved, it will ſoon give Eaſe, and in a little time take away the Pain.

For any Blaſts by Lightning, poyſonous Airs, Scalds or Burns; an excellent Remedy.

Take Ointment of Tobacco an Ounce, as much of that of Mellilot, two Spoonfuls of Vinegar, and an Ounce of the Juice of Cellendine; make theſe into a thick Ointment over a gentle Fire, with as much Doves-Dung, or the Dung of Poultry as will thicken it, and ſpreading it Plaiſter-wiſe, lay it to the place grieved; if it be to the Face, and the Dung is offen-

offenſive, put inſtead of it white Lead finely beaten and ſifted into Powder.

To make Teeth in Children breed or cut eaſily.

Take the Roots of Collow-withs, which may be had at moſt Drugiſts, boil them in Spring-water till you can take off the outward Huſks or Rhind eaſily, ſteep them in the Juice of Night-ſhade 24 Hours, then dry them moderately, cut them in little pieces like Beugles or Beads, bore them with a ſmall Wyre, and ſtring them on Silk ſtiffened by rubbing it with Bees-wax, and by hanging it about the Childs-neck, it will make its Teeth cut eaſily without any Inflammation of the Gums, or putting it to Pain.

This is the ſo much famed Neck-lace, of which many Thouſands have been ſold for five Shillings apiece, and by theſe Directions may be made for three Pence, and will effectually do what is propoſed.

A Powder to purge the Head, and eaſe its Pains.

Take of Caſtoreum half an Ounce, white and black Helebor-roots dryed and beaten to Powder, each two Drams; the Leaves of ſweet Marjoram dryed and beaten to Powder half an Ounce; the Roots of Sneeze-wort dryed and beaten to Powder half an Ounce; ſift theſe very fine, and when the Head is pained, troubled with Rheums, or much watering of the Eyes, take as much as will lye on a two Pence, and ſnuff it up into your Noſtrils; and by often doing it, will eaſe the Pains, take away the Rheums, and cauſe the Eyes to ceaſe watering, and become bright and lively.

For the Falling-Sickneſs, or any Fainting Fits.

Boil two Ounces of Elecampain-Roots in a Pint of White Wine, alſo half an Ounce of Jews-Ears; ſtrain theſe out when a third part

is

is conſumed, drop into the Liquid part twelve Drops of Chymical Oil of Mace; ſhake it together in a Viol, and when you perceive the Fit coming, take two or three Spoonfuls, and it will much abate it; and in often doing ſo, it will take the Cauſe away, and make the Fits to decreaſe by little and little, till they are quite taken away.

For any Scorbutick Humour, to purge it out.

Take Rue, Curduus and Comfery, of each a little handful, boil them in a Quart of White Wine, or for want of it, as much ſtale Beer, ſtrain it and ſweeten it with white Sugar-Candy, then ſlice very thinly a quarter of an Ounce of good Rhubarb; let it infuſe in the Liquor 24 Hours, ſtrain it again, and drink half a Pint very warm when faſting in a Morning.

To break any Swelling or Impoſtume.

Take a large red Onion, and a Root of white Lillie, wrap them up in a moiſt brown Paper, and put them into hot Embers to roaſt, then ſtamp them with the White of an Egg, a little Rye-meal, and after them gently with as much Hogs-lard as will make them up into a Poultice, and applying it to the place as hot as may be endured, it will ripen the Swelling, and cauſe it to break kindly.

For a Fever that is intermitting.

Take Scabeous when flowered, the Flowers and Tops of it, Comfery when very Juicy, and the Tops of St. *Johns*-wort; bruiſe them, and ſqueeze out the Juice, and drink half an Ounce of it in a Glaſs of White Wine, as the Fever is coming on, and in ſo doing three or four times it will not only abate it, but cauſe it to ceaſe.

To recover Hearing in ſuch that are Deaf.

Drop two or three Drops of the Oil of Mirrh into a Spoonful of Mint-Juice, warm it, and lying

lying down on one ſide, drop three Drops of this well mixed into the Ear; ſtop it with black Wooll, and if there be a Deafneſs in both Ears, do the like by turning on the other ſide, and in five or ſix Hours afterward, ſearing your Ears, or cauſe it to be done by another, with Bittony-Water a little warm.

For any green Wound, to make it heal well, an excellent Ointment.

Take an Ounce of Oil of Camomil, two Ounces of Mutton-ſuet, the Juice of red Sage, Baum, Cellendine, Roſemary, and Marrigold-Leaves, each a quarter of an Ounce, Bees-wax and Turpentine, each two Drams; make theſe into an Ointment over a gentle Fire, dip Lint into it, and apply it to the Wound, and cover it.

A curious Ointment, to cleanſe any Sores.

Take Honey of Roſes, Solutive two Ounces, the Yolks of four Eggs finely beaten up, Turpentine an Ounce, and Oil of Camomil two Ounces, make them into an Ointment over a gentle Fire, dip a Lint or Tent into this, and by Dreſſing the Wound, it will cleanſe it, and cauſe it to heal apace.

A curious Healing-Salve for any Wound, Bruiſe, or Breaking out of any Soreneſs.

Take a Pint of Olive Oil, the beſt Red-lead and White-lead, of each four Ounces, fine and ſmall ground like Meal, Bole Armorick two Ounces, the like Bees-wax eight Ounces, Hogs-lard ſix Ounces, Turpentine two Ounces; make theſe into a Salve over a gentle Fire, ſtirring them well, to prevent the Lead from burning to the Bottom; drop it into fair Water when hot, and make it up into Rowls for Uſe, as Occaſion requires.

For any Sprain of the Nerves or Sinnews.

Take Spirit of Wine four Ounce, Spirit of La-

Lavender two Ounces, Oil or Ointment of Marſh Mallows three Ounces, Burgundy Pitch four Ounces, Turpentine two Ounces; make theſe into a thick Ointment, or Salve, ſpread it on Leather or thick Linnen, and apply it to the Part griev'd.

For the Soreneſs of the Mouth or Throat.

Diſſolve an Ounce of Allum in a Pint of Water wherein Sage has been ſtrongly boiled, add two Ounces of Powder of Elecampaign Roots, and two Ounces of Honey of Roſes, a quarter of a Pint of Verjuice, and an Ounce of Conſerve of Red-Roſes; ſhake theſe well together in a Bottle, and often gargle the Mouth and Throat with it, and it will allay the Soreneſs, or any Heat or Inflammation.

For a Pluriſy.

Take the tops of Sage and Hyſop, of each a little handful, Violets two Ounces dryed, the Juice of Cellendine two Ounces, the Chymical Oil of Nutmeg ſix Drops; let theſe, the Herbs groſly bruiſed, be infuſed in a Quart of White Wine, and drink a quarter of a Pint at a time, when ſtrained out of the Chymical Oil.

For the Cholick.

Take May-weed or wild Camomil, the tops and Flowers a good handful, Lavender Flowers an Ounce, Licorice thinly ſliced half an Ounce, Anniſeeds, Carraway-ſeeds and Coriander-ſeeds, of each half an Ounce, Figs and Raiſins of the Sun groſly bruiſed, each two Ounces; boil theſe in two Quarts of new Ale, to the Conſumption of half a Pint, ſtrain it well, and drink of the liquid part half a Pint, as hot as may be, and ſo continue to do every three Hours till all is drunk up, if the Pain ceaſes not preſently, which it often does at the firſt Taking; but to carry

off the Windineſs, ſlimy or crudy Matter, the whole quantity is required.

For the Gravel or Stone in the Reins or Bladder, and to cauſe Urin where there is an Obſtruction.

Take the Juice of Radiſhes and Stone-Parſly, or that Parſly with a long Leaf, each two Ounce, the Juice of Onions one Ounce, Oil of Turpentine twelve Drops, and two Drops of Oil of Amber; take theſe in a Pint of White or Rheniſh Wine, and walk up and down haſtily, or rowl your ſelf on a Bed at the taking the firſt Doſe, which is a quarter of a Pint, and ſo at the ſecond two Hours after, and ſo take all ſucceſſively, and it will quickly give and bring away much Sand or Gravel, remove the Obſtruction, and in often taking, ſoften and diſſolve the Stone to come away in piece, or a mealy Subſtance.

For any Breakings out of the Face, Hands, Arms, or any other Parts.

Take Hyſop-tops a little handful, Borrage, Bugloſs, Liverwort and Smallage, each a Pugil; boil theſe in Spring-water 3 Quarts, drink half a Pint ſweetened with Honey in a Morning faſting, and it will purify the Blood, and cauſe the Effects of the hot Humour to ceaſe by allaying its Acrimony.

Convulſion Fits.

Put two Drops of Eſſence of Amber, three of the Chymical Oil of Mace, and a Dram of Bezora-Stone finely powdered in a Pint of Sherry or Canarry, when the Fit is approaching or beginning, and in a few Takings, it will remove it. The Doſe for a Child, is two Spoonfuls, or one if weak.

Ap-

Approved Directions for the Conſervation of Health, in Rules to be obſerved in Diet, Exerciſe, Sleeping and Waking, &c.

What Meats and Drinks are nouriſhing and healthful, and what hurtful and tend to create Diſeaſes, &c.

THE beſt way to reſtore Health and continue it, is Temperance, which Queen *Elizabeth* from the great Benefit ſhe found by it, was us'd to call the nobleſt part of Phyſick, and this conſiſts not only in ſpare Diet, but in the well-diſcerning and chuſing ſuch Meats and Drinks as are agreeable with the Conſtitution of the Party, and cauſe the beſt Juice and Nouriſhment; alſo Eating and Drinking in good Order, and at ſeaſonable times. And becauſe many have ſickly Bodies, and a great number have loſt their Lives for want of a due Obſervance in this weighty Concern, I ſhall endeavour to give ſome Directions which may in a great meaſure prevent the Danger in thoſe that will obſerve them.

There are ſeveral kinds of Nouriſhments that breed Phlegm, ſome Choler, others Melancholly, and ſome again only Excrements, which in too much Abundance, are either of them hurtful to the Health of the Body; and theſe are things of a hard or bad Digeſtion, that cauſe a Superfluity of theſe Humours, as things too hot, or too cold, that have not a Temperature to cauſe an equal Digeſtion, as Meats too Salt, or over high ſeaſoned with Spices, too hot or too cool, Drinks, Herbs, Roots or Fruits.

Thoſe that principally generate good Blood are theſe; good Wine not too ſtrong, Milk, Eggs Fleſh of Hens, Capons, Chickens, ſmall Birds that have no Bitterneſs of Taſte in them, Kid, Veal, Lamb, Pheaſant, Fruits moderately eaten, Bread of good and wholſom Wheat, Drink not too new nor too ſtale, Salads of Herbs, not too hot nor too cold.

Groſs thick Wines breed bad Juice, ſo any other thick or muddy Liquors, or thoſe of too great a Strength, that cauſe a Heat and Burning in the Stomach; alſo the Fleſh of Goats, Veniſon, Hares, too much feeding on Pigeons, Partridge, Salmon or Sturgeon, Brawn, Bull-Beef, Ram-Mutton, Bread made of blaſted or grown Wheat, Onions, Garlick, Pottage made of hot Herbs, as Hyſop, Thyme, Marjoram, Winter-Savory, green Grapes, or any ſowr Fruits. All manner of things that cauſe much Windineſs in the Stomach or Bowels, are the the Cauſes of Melancholly, and occaſion Vapour to afflict the Heart and Brain; Rice is a great Binder, and generates thick Juice and Obſtructions in the Veins. All Fiſh do naturally yield a cold and moiſt Nouriſhment, producing much Phlegm; however, things of the beſt Nouriſhment, by overloading the Stomach with them, will turn to an ill Digeſtion, and therefore if you have a tender Regard to your Health, obſerve the old Maxim, *viz. To Eat and Drink to Live, rather than Live to Eat and Drink.* Therefore be moderate in both, and if your Appetite crave it, rather eat a little at a time, and let it well digeſt, then eat again a little more of that which is good and nouriſhing, and ſo you will always have a good Appetite, and a good Digeſtion, or by degrees it may bring you to a moderate Appetite, which never

never fails of a good Digeſtion where there is a healthy Conſtitution of Body, and neither eat too early, nor to late; and ſo a little well digeſted will allow more ſubſtantial Nouriſhment than a great Amaſſment for the Stomach, not having Acidity to digeſt it, either paſſes into the Bowels in a manner, as it came into the Stomach, or elſe turns into noxious groſs Humours, that corrupt the Blood and afflict the Vital parts, cauſing an uneaſy and unhealthful Conſtitution of Body, that makes Life often burthenſome, when otherwiſe it would be eaſy and pleaſant.

Labour and Reſt, how they contribute to Health.

Let your Exerciſe or your Labour be moderate, and ſo where the whole Body is actively employed, it ſtirs the Humours, and contributes to a lively healthful Conſtitution, moderately ſweating or breathing out the offenſive Humours through the Pores, whereas Idleneſs and Sloath contract much Phlegm and Excrement, which would be diſſipated by Exerciſe, for that helps the natural Heat, enlivens the Spirits, and cauſes the Senſes the better to perform their ſeveral Offices.

Moderate Exerciſe and Labour comforteth all the Spirits and Members, that they may the better perform their ſeveral Functions.

In Exerciſe, conſider the fitteſt time, which is before Meat; ſecondly, the manner of it, which is general or particular in Motion or Action, as Walking, or ſome active Recreation; and theſe ſtir the Parts, and hinder the Humours from ſettling in any place, ſo as to be hurtful to your Health, ſtirring the Arms, Legs, moving the Belly, exerciſing the Lungs, and giving them a free Breathing and Activeneſs, by which you ſee there are many Conveniencies ariſing

from Exerciſe in due time and Proportion, ſo there are many Ill-Conveniencies and Dangers proceeding from Sloth and Idleneſs, or over much reſting, or ſitting ſtill, as Crudities, Obſtructions, Stone or Gravel in the Reins or Kidneys, and often in the Bladder, alſo the Gout, Appoplexy, and many other Diſtempers ſo painful and grievous to be born, that they frequently imbitter all the Sweets of Life, cauſe Melancholly, dull the Spirits, and raiſe in the Mind evil and deſtructive Thoughts to many, ſo that weary of Life, they lay violent Hands on themſelves, and ſo to avoid one Miſery, ruſh themſelves head-long (without God's great Mercy preventing it) into inexpreſſible Woes and endleſs Sorrow.

Sleeping and Waking are of much Avail to contribute to a healthful Conſtitution of Body, and a Chearfulneſs of Mind.

Sleep is a very great Bleſſing given by the Wiſe Orderer and Diſpoſer, to unbend our Cares, and refreſh wearied Nature, giving a Quietneſs to the Body in its Repoſe, and a Ceſſation of the Animal Spirits in Senſe and Motion. It fortifies, ſtrengthens, and helps Digeſtion, corrects the Paſſions of the Mind, and is caus'd when the Brain is made drowſy with Vapours that aſcend to it from the lower parts; for they, from the Brains Coldneſs, are turned into Humours, and theſe cloſe the Conduits of the Nerves, for when we are waking, the Animal Faculties, as Senſe, Motion, and all, are at work; but when we ſleep, the natural Functions are better performed, becauſe the Heat goes into the Stomach and Bowels, whereby is made Digeſtion; but this muſt be a due and temperate Sleep in the Night; for Sleeping in the Day, unleſs upon ſome urgent Cauſe, is hurtful, eſpecially

cially in the hot Season, because the Sun exhales the vital Heat and Spirits to the outward parts of the Body; it is also very hurtful then as it happens to be wakened with sudden Noises, *&c.* so that the Concoction begun is not perfected, but it fills the Stomach with Crudities and sowr Belchings, and the Brain with gross Vapours, Excrementitions, Humidities, and the like, which frequently cause Sickness of divers kinds.

To sleep moderately in the Night, is a Sign of a healthful Constitution, and it is better to wake and sleep again, than to have one long dozing continued Sleep. Six or eigth Hours sleeping is sufficient to refresh Nature, and that which goes beyond, and turns to a sluggish Drowsiness, proceeds from some Defect in the Brain, as Water gathered there, an over Coldness, or cloudy gross Vapour arising to it, which dull and stupify it, which may turn to Lethargy, Apoplexy, or the like, if not timely prevented by due Motion and Exercise, to divert them, and remove them, or by something timely taken to comfort the Brain, strengthen it, and enable it to expel them it self. Nay, much Sleep hinders the Evacuation of the Excrements, both upwards and downwards, and natural Heat, which is not idle, draws from them some ill Vapours which pass to the Veins, Nerves, and Arteries, and so become the Matter to generate Diseases.

When you lye down to Sleep, rather chuse to do it on the Right-side, than the Left, that so the Digestion may be the more easy in the bottom of the Stomach, which is hotter; and about an Hour after, if you be waking, you may turn on the Left-side, that so the Liver with its Lobes may embrace the Ventricles, and by their

Heat haſten the Digeſtion; but lye as little on your Back or Face as may be; for Exceſs of the firſt often cauſes Inflammations of the Reins, and Gravel or Stone, Palſy, Convulſion, and the uſual Diſeaſes proceeding from the Overheating, or ſuch like Effects of the ſpinal Marrow; and lying on the Face too much, cauſes Defluxions and Rheums.

¶ Note, *That painful Sleep in Sickneſs, is a bad Sign, and makes Recovery doubtful; but eaſy and ſoft Sleeps or Slumbers promiſe a ſpeedy Recovery.*

To be over wakeful or watchful, corrupts the Brain, debilitates the Senſes, and moves Crudities, alters the Spirits, breeds a Heavineſs of the Head and Eyes, and a waſting and falling away of the Fleſh.

The curious Art of Perfuming, Perfumed-Waters, rare beautifying Waſhes, Pulvillio's and Powders to keep Vermin and Inſects from injuring Coaths, either Woollen or Linnen.

Eſſence of Amber.

PUT a Pint of rectified Spirits of Wine into a large thick Glaſs Bottle, beat 3 Drams of black Amber in a clean Stone Mortar, with two Drams of Ambergreece; put it into the Spirit with a Dram of Muſk; ſtop the Bottle cloſe, and lay it in Sand 14 or 16 Days, where it may be expoſed to the warm Sun; for the 5 or 6 firſt Days ſhake it twice or thrice a Day, and let it ſtand ſtill the reſt, and it will be a curious perfumed Spirit.

Orange

Orange-flower Water.

Take two Pounds of Orange-flowers, as freſh as you can get them, infuſe them in two Quarts of White Wine, and ſo diſtil them, and it will yield a curious perfuming Spirit.

Eſſence of Hypograſs.

Put a Pint of Spirit of Wine, and an Ounce of groſly bruiſed Cinnamon, half an Ounce of Cloves, three Drams of Ginger, four Grains of Ambergreece, and two Drams of Coriander-ſeeds groſly bruiſed, into a thick Glaſs-Bottle that will hold as much more, cork it, and tye the Cork down faſt, ſet it in Sand expoſed to Sun as much as may be for a Month; ſhake it the ſix firſt Days, then let it remain quiet, and it will be an excellent Perfume.

A rich Perfume.

Pour upon Damaſk Roſes groſly bruiſed, a quarter of a Pint of the Water of Baſſil, two Ounces of the Powder of Frankincenſe, four Grains of Muſk, and two Grains of Ambergreece; beat them up together, and make them into ſmall Cakes, dry them in the Shade, and lay them amongſt Cloaths, or any other thing you would perfume, and one Cake crumbled into little bits will ſcent a whole Trunk or Box

A curious Perfume to prevent taking in infectious Airs, and to expel ill Scents.

Take of Damaſk Roſe-water, and Spicknard-water, each two Ounces; put into them a quarter of an Ounce of Cloves groſly bruiſed, a Grain of Muſk, and as much Frankincenſe; ſhake them together for 5 or 6 Days, then perfume the place by ſprinkling it, and it will take away ill Scents, or carry a little of it in a ſmall Bottle about you, and by often ſmelling to it,

will prevent infectious Airs from tainting the nobler Parts.

Curious Civet, or Muſk-Cakes, to lay amongſt Cloths, or for Ladies to carry in their Boſoms.

Take Cinnamon that has not ſpent it ſelf, a quarter of an Ounce, beat it, and ſift it finely, Frankincenſe half an Ounce, Mirrh two Ounces; bruiſe and ſift theſe into a Powder, add to them four Grains of Civet or Muſk, and make them into little ſquare Pellets, and either carry one or more about you, or lay them amongſt Gloves, or other things you would have perfumed.

Angel-Water, an excellent Perfume; alſo a curious Waſh to beautify the Skin.

Prepare a gláz'd Earthen Pot, and put into it 16 Ounces of Orange-flower-water, a quarter of a Pound of Benjamine, two Ounces of Storax, half an Ounce of Cinnamon, and a quarter of an Ounce of Cloves groſly bruiſed with three Drams of *Calamus Aromaticus*, ſet them over hot Embers, or a gentle Fire to ſimmer or bubble up well, when about a fifth part is conſumed, add a Bladder of Muſk, and a few Minutes after take it off, and let it cool, pour it off by Inclination from the Settlings, and put it into a thick Glaſs Bottle, and of the Droſs, you may make perfumed Cakes, or ſweet Bags, to lay amongſt Cloaths.

Jeſſemine-Water.

Take the Flowers of Jeſſemine juſt blown when their Scent remains full in them, put two Handfuls into a Quart of Spirit of Wine; let it ſtand with ſometimes ſhaking eight Days, then put in Caſſia, Benjamine, Storax, and Frankincenſe, of each a Dram groſly bruiſed, and let them ſtand 14 Days with little ſhaking, then pour off the liquid part, and preſs into it through a fine Cloth,

Cloth, what will eaſily come out of the Drugs and Flowers, and keep it cloſe ſtop'd, and make the Droſs into Cakes and dry it, and it will prevent any Inſects where it is ſcattered amongſt Cloaths, not to injure them, but either to avoid the place, or die.

The Water or Eſſence, is excellent to perfume Gloves, mingled with a little Orange-Flower-Butter, and warmed over a gentle Fire; alſo to ſcent or perfume Rooms or Cloaths; and in this manner you may make Water of Benjamine, putting that in more quantity; and leaving out the Jeſſamine, and it will not only be a pleaſing Perfume, but a great Beautifier of the Skin, taking away Morphew, Sun-burn, or Freckles, rendering it ſmooth, plump, fair, and of a freſh lively Colour.

A curious Perfume to burn in a Chamber.

Take Frankincenſe an Ounce, Mace, Cinnamon and Cloves each half an Ounce, Storax an Ounce, bruiſe them groſly, and put ſo much Oil of Mirrh as will make them up into Rowls, and being lighted when well dryed in a Chamber, or other place, it will caſt a curious Scent, or if it will not burn well, ſo reduce the Rowls to Powder, and ſprinkle it on a Chafing-Diſh of Coals.

A preſent Perfume to take away any ſudden ill Scent.

Take the Tops of Roſemary, dip it in Roſe-water, then ſprinkle with Sugar, a little grated Nutmeg, and lay it on a Chafing-Diſh of quick-Coals, Charcoal if you have it, and it will ſmoak and raiſe a Fume that will ſcent the place, and take away any ill Scent in a Moment; you may to render the Scent ſtronger, ſprinkle Powder of fine Roſine on it, which together will be a curious wholſom Scent.

Curious Sweet-bags to ſcent Cloaths, and kill or drive away Inſects.

Take Storax half an Ounce, Flowers of Lavender four Ounces, *Rhodamum* an Ounce, Red Roſe-Leaves two Ounces; dry and beat them into Powder, and put them into thin Bags, and lay them in your Drawers, Cheſts, Trunks, *&c.* where your Cloaths are, and they will give them a curious Scent, and kill Moths, Worms, or Ere-wigs that fret the Cloaths.

Curious Muſk-Balls, to carry about one, or to lay in any place.

Let the Ground-work be fine Flower of Almonds, and Caſtle-ſoap, each a like quantity, ſcare the Soap thin, and wet them with as much Roſe-water as will make them into a Paſte, with two Drops of Chymical Oil of Cinnamon, and two Grains of Muſk, which will be ſufficient for ſix Ounces of each of the Ground-work; then make all up into little Balls, but let them not come near the Fire in doing it, leſt the Eſſences evaporate, and the Balls looſe much of their Scent and Vertue.

A Perfume to drive a way mice, and things that gnow Cloths.

Take Oil of Spicknard a quarter of an Ounce, Storax two Drams, *Aſſafeotodia* four Drams, Oil of Turpentine two Drams, Turpentine of *Venice* four Drams, Galbanum half an Ounce; incorporate theſe over a gentle Fire till they become the Thickneſs of Wax, when cool, cut them into ſmall bits, and lay them in convenient places, and the Scent will make all manner of Vermin or Inſects avoid them, or if burnt in a Room where Cloaths are, the Scent will remain long, and no Vermin or Inſects will enter till it is very much abated, and a Room well ſmoaked with this, and keept that the

Smoak

Smoak gets not preſently out, will deſtroy Bugs, thoſe troubleſome Diſturbers of Reſt.

How to Limn or Paint to the Life on curious Prints of *Mezzotinto*, as the Variety of them requires.

Mezzotinto Prints, ſince that Art was found out amongſt us, have been in the higheſt Eſteem of any for a curious ſhady Reſemblance of things, but more becauſe they admit of being brought to a very near Reſemblance of the Life, by lively Colours laid on them, and by reaſon many are ignorant of this curious Art, which is alſo a fine Diverſion for Ladies and Gentlewoman, whereby they may gain Praiſe by leaving laſting Monuments of their Ingenuity behind them.

To do this curiouſly, get the fineſt Prints you can, or ſuch as are moſt pleaſing to you, ſee they are worked off upon a good white and even Paper; and when you are to lay them on your Glaſs, which muſt be whitiſh or Chriſtaline, free from Flaws or Specks, and every way a little larger than your Print, drop your Print as even as may be on the Surface of fair Water in a Veſſel much larger than the Paper, and take it not off till the Water is ſoakt quite thro', after that lay it ſmoothly between two dry Linnen Cloths, let it lie there with a little gentle Preſſing, till they have ſoaked out moſt of the Wet, and only a little Moiſture remains, then rub one ſide of your Glaſs as thin as may be with fine *Venice* Turpentine, ſo that it lies not thicker in one place than in another, then lay the Print ſmoothly upon it, that the Edges of the Glaſs may

g.

go beyond it a little on every ſide, and preſs it, that it may ſtick cloſe and even to the Glaſs; and when it is ſo faſtened and dry, wet your Finger a little, and rub the Paper, or Back-ſide of the Print, that it may peel off, and no more than a very thin matter of it remain on the Glaſs, the Print being plainly to be ſeen, but little or no Paper diſcernable; however, rub it not bare in any place that a Hole may appear, for that will blur the Work; and ſo let it thorrowly dry, which it will do in about 12 Hours in the Shade, or leſs, as the Weather is. Then varniſh it over thinly with Maſtick, or Turpentine Varniſh, and when that is dry, it will be fit to lay on the Colours.

If in the Face of the Print of Men or Women, *&c.* there be Shadows that are deep, glaze them with a curious Pencil very thinly and fine, dipt in tempered Colonrs of Lake, and Spaniſh brown Varniſh, likewiſe the Luſtre, or white Speckles, and black Balls of the Eyes, and upon the white of the Eye-balls there muſt be a ſuitable natural Colour, if the Lips require to be of a Cherry or deeper Red, glaze them with Cazamine or Lake well prepared, and ſo go to the Dark-ſhadows of the Face, with a Pencil dipt in Colours of Mixture of Vermillion, Yellow, Pink and White; but in all Fleſh Colours uſe no Varniſh, except in glazing the Shadows; for the ſudden Drying of it, hinders the Sweetning of the Shadows in ſuch a Colour.

Having thus far proceeded, touch gently the ſtrongeſt Lights of the Face, as the Eyes, Chin, Mouth and Noſe, and here obſerve that your Colours in their Mixture muſt be made white with pale Maſticot, or yellow Oker, mixed with a ſmall quantity of Vermillion, or ſo as the Complexion requires, or is intended; but after

after make it a little darker, and lay it on all the Face that is not yet gone over, and do this with Evenneſs and Caution, becauſe much ſtreſs lyes upon it; but the Mouth and Cheeks muſt be reder as ſuits the Life or Complexion intended; then with a new clean Pencil, hatch and ſweeten the Fleſh, Colour and Shadows, at the ſame time making the Pencil clean as often as occaſion requires, that whilſt the Piece is moiſt, you may the readier mend any Defects as you find Cauſe to do it.

If the Complexion be darkiſh or ſwarthy, it will require a Mixture of yellow, white and brown; for a Fleſh-Colour, with agreeable Shadows, and ſo proceed to order naked Bodies, Breaſts or Hands, carrying your Pencil with a ſteady Hand, that it makes no Blots, or leaves the Colour thicker than it ought to be in any place, or that by any Blurs it diſtorts not the Features and Lines of the Colours that are diſagreeing; and when you come to the Hair, let not your Colours be mixed ſo dark as to Life, becauſe there is uſually much of Darkneſs in the Shadow of the Print, ſo that both concurring, will make it dark. In Caſe it is deſigned for a Black, mix Red-Oaker with a Touch of Lake, or light Red, and ſo you will have an Aſh-Colour, which with the Blackneſs of the Print to help it, will prove a very fine dark or black coloured Hair. If you would have the Curls ſtrong, and of a Colour lighter than the reſt, touch them with a lighter Colour, and the darker part with a darker Colour, and ſo thinly laying it on, it will give a fine light Colour, and ſo this part being finiſhed, it will look as a lively piece of Painting in Oil or Water-Colour, whilſt the Glaſs ſets a curious Gloſs upon it, as it were varniſhed, when indeed it is no more than a Print ſet off with Colours.

Many

Many times there requires Drapery, as Linnen and Garments in kind of Painting, which muſt be taken in the Faſhion and Order as the Print, if it be curious, has platted or ordered them, and here if it be to be done in broken Colours, there muſt be three degrees of Colours, one the proper Colour, the ſecond lighter, and the third a darker, as the Fold or Pleats require more lighter or darker to ſet them off, that they may reſemble lighted or ſhaded, as one ſtands to the Sun; for in all Paintings you muſt reſemble what is natural, and when you have laid them, ſweeten them with a Pencil that has been us'd often, that ſo the Foldings may lie hard; for Imbroideries, or Fring you may add to your Colours, Leaf-Gold finely beaten, or Shell-Gold, or Leaf-Silver, ſmall ground with Gum-Arabick-water, and with theſe you may imbroider Flowers, and touch the Fringes in Streaks, or as you may, to ſet them off to the Advantage that beſt pleaſes you, then glaze with a Pencil dipt in Varniſh as thinly as you can, particularly the lighteſt parts of the Foldings if it be Purple, and the lights Yellow, then touch all the Lights with yellow Maſticot, and ſo in what Caſes the Colour ſhall require, mixing the Colours with Varniſh, that it may be thin, and when it is dry, glaze over with Ultra marine, Smalt and Lake, and when it is dry, take and mix three Degrees of Purple-Colours of White and Smalt, and lay them finely on, and ſo your Colours may be ſuited to any others, and ſo by this Inſight you may proceed to other Matter of this Nature, ſuiting your Colours to the Nature of things, and in Landſkips begin firſt with the lighter parts, as Sky, Sun-Beams, and faint Shadows, that appear a great Diſtance from you, and ſet theſe off with yellow and white

white Maſticot, ſo that they may ſeem a great way off; alſo white and the blue Smalt for Sky Colour, carrying ſmooth Stroaks with much Evenneſs, and Clouding as you come nearer, if it be requiſit, and ſo making them ſtronger as you come nearer, and do every thing as Birds, Beaſts, Trees, Inſects, Flowers, Rocks, Rivers, *&c.* in their natural Colours; and by this means you may do any thing of the like Nature.

To make or frame curious Figures in Wax-work.

For Images of Wax.

HAving a Mould of fine Plaiſter, made fit for the Deſign you intend it, Oil it well with ſweet Oil, and when it is ſoaked in, rub that off that it has not taken in with dry Cotton-Wooll, and render the Mould ſmooth, then if it be in pieces, bind them together with a ſmall Cord, and having found a Mouth, or caſting place in the moſt convenient part of it, melt Wax that has been refined from all Droſs, and with it a little clarified Turpentine, to make it tough, and when it is not extream hot, nor upon cooling, but ſo that it will run well, pour it into the Mould at the Vent-hole, and if the Mould be but ſmall, fill it with the Wax, turn it about ſwiftly, and ſo ſuddenly unſtopping the Vent-hole, pour out what remains melted, and ſo when it is very cool, unbind the Mould, and there will come out, when the pieces are taken aſunder, a fine fair Figure of Wax, hollow within, which with fine Inſtruments repair and poliſh; and if you would have it to the Life,

Life; paint it with lively Colours as before directed, or ſo as it may pleaſe your Fancy beſt, and ſo you may have Moulds for Birds, Beaſts, Fiſhes, *&c.*

To make Caſings for Faces, that ſhall take off the Lines of a Face to the Life, Hands, &c.

Take Founders Earth of the fineſt ſort, fill an Earthen glazed Veſſel almoſt full of Water, and put a good quantity of it in, ſifted as a fine Meal or Powder, and when it has remain'd in it 24 Hours, pour off the Water gently into another Earthen Veſſel glaſſed as the former, that the droſſy part may remain behind, then calcine the Bones of Sheep-Trotters, beat them finely into Powder, put this to the Earth to bind it, then pour on the Water again, and ſtir it with the Earth, and when it begins a little to ſettle, pour it off again, and when the Earth is fined by the Water, moiſten it again a little, and make it the Thickneſs of thin Cream or Water, ſize them with a ſoft and even new Pencil ſomewhat large, having a curious Face already caſt in Wax, go over that Face of Wax, often dipping the Pencil in the Water, thickened as I have mentioned; do this 7 or 8 times, letting it dry between each going over, then having fine Potters Clay, mixed with ſoft ſhort Hair, temper it well, that it may bind to the back of the Caſing, and then being ſtrong enough, lay it on Iron Wires in the Faſhion of a Grate, over the Fire, that the Wax within the Hollow or Cavity, may melt gently, without being ſo heated that it may endanger the breaking of the Mould; and when it is poured out to the laſt, and the Mould curiouſly cleanſed with much Gentleneſs, and dry'd, you may caſt Wax in it, and for a long time all of them will take the very ſame Lines, ſo that for Spoiling one

Waxen

Waxen Face, you may have many, and ſo of other Figures, as Fruits, Beaſts, Birds, Fiſh, and the like, that can be well taken off, not being ſubject to too much Roughneſs or ſmall Indentings, where you cannot well apply the Clay to ſtrengthen the Mould.

And by this Rule going over any live Face, you may exactly take the Lines and Features, and in that Caſing, gently taken off when dry'd, and ſtrengthned with Clay as the other, ſo that it break not in any part, you may caſt melted Wax, which taken off, will ſhew all the Lines and Features of a live Face, as if they had been drawn with a curious Pencil in Limning, or carved by the beſt Statuary in Marble or Alabaſter; but to make it lively, you muſt repair the Eyes and Noſtrils, which will not otherwiſe be ſo well open'd; ſo of Hands, but then they muſt be of ſeveral pieces, and join'd in caſting.

Flowers, Branches and Leaves in Wax-work.

Make a round Box of Potters-Earth, proportionable to the thing you intend to make a Mould for, and take ſuch of the before-mentioned, or other like things, that are of a Subſtance to hold, pierce the end of the Stalk with a Needle and Thread, and ſo through the middle, faſtening one end of the Thread to the bottom of the Mould or Circle, to keep the Flower, *&c.* ſteady and even, but no more than the Thread, muſt touch the bottom, the Flower or Leaf hanging a little higher with a croſs Stick over the Mould, to ſupport it by the upper End of the Thread, and a little piece of Wax faſtened on the end of the Stalk, to make a Caſting-hole.

Having thus fixed what you intend, the Flower or Leaf not touching any part of the Circle make

make a Compoſition of Plaiſter, fine Brick-duſt, and Founders-Earth, put it into Water as for making Moulds for Faces, with a little Sal Armoniack, to impregnate and bind it; but this muſt be of a Thickneſs that being put into an Oven to bake it, may thicken more, and come to a Hardneſs, ſo as to fill the Circle or Mould all but the place the Flower, *&c.* takes up, and it muſt be baked by degrees ſo hot, that the Heat may reduce the Flower or Leaf to Aſhes, and ſo it may eaſily come out at the Caſting-hole, yet leave the lively Impreſſion of it upon the inſides of the Plaiſter-Mould; and into this you may caſt Wax or Metal, which will give a true Reſemblance of the thing, and if you can finely ſave one of theſe Moulds, exactly in the middle, it will ſerve very often by placing the two pieces even together, and binding them with a ſmall Pack-thread when you caſt, and ſo taking them again in two when the Wax or Metal is cold, the thing will come out without breaking the Mould. And ſo you may make Moulds for Fruits, and caſt them hollow, by pouring out the Wax that will be remaining unmelted in the middle, but it muſt be done before it grows too cool.

To make theſe lively, according to ſuch things that are natural, you muſt do it with a Pencil dipt in Water-Colours, that anſwer the natural Colours, and they will deceive many at ſight, who will take them to be really what they only reſemble.

Directions for an Inſight to the curious Art of Japan-work.

This is a fine Exerciſe for Ladies, Gentlewomen and others, to ſpend ſome leaſure Hours in, and may prove not only pleaſant, but very profitable.

This

This Art requires a great many things to furniſh it out, as Tunnels, Strainers, Varniſh, Pencils, ſeveral kinds of Briſtles, Hairs and Feathers, Shells and Galley-Pots, to mix Colours and Minerals in, Gums of various kinds, Gold and Braſs Duſt, Green, Gold-Ground, Leaf-Silver, Dragons-Blood, Copper and Tin, prepared and finely ground into Powder, Varniſhes of ſeveral kinds, many of which I ſhall have occaſion to name in the Operation of this celebrated Art.

To prepare for this Work, let the Wood you are to Japan, be very ſmooth, dry, and of a firm Grain free from all Knots, Spots, or Greaſineſs, and when you have it thus ſeaſoned, and prepared, lay the Ground-work of your Colour, whether they are Lights, Reds, Blacks, or as you deſign to beautify and adorn the piece, let them be laid as even as may be in all parts alike; and to help this, go over them with a Bull-ruſh, by often drawing it backwards and forwards, whilſt the Work is placed over a gentle Heat, to keep it warm, as a Chafing-Diſh of Charcoal, or the like, but by no means let it be ſo hot that it may bliſter the Work, or make it ſhrink, for then you blur all, and the Varniſh muſt be taken off, and laid a new, for if you patch it, it will look very unſightly, and it muſt have time to dry between every Laying on of the Varniſh, and ſo being well dry'd, and very ſmooth, and in laying it, always begin in the middle of the Board or Table, and with your large Pencil, carry the Stroaks from thence to one end, then fix it in the middle again, and carry it to the other; and ſo continue to do till it has covered all the Work, and have a ſteady Hand on the edges, that you overlap them not, ſo that the Varniſh ſplaſhes or hangs on

on them, and to avoid this, draw the Pencil or Bruſh you uſe againſt the Gally-pot-ſide once or twice, to take off the Superfluity, that there may be no Droppings.

When you have thus far proceeded, and the Work is dry, dip a clean dry Rag in fine Tripoly powdered and ſifted like Meal, and with that rub it over, and poliſh it preſſing moderately hard with the Rag, and carry a ſteady Hand, till by Degrees you have poliſhed the whole, and ſet a bright ſhining Gloſs upon it; and if at one time you cannot accompliſh this, intermit a Day or two, and ſo proceed to it again, that it may be finiſhed; but do not rub harder in one place than in another, leſt the Work appears unequal, or that in ſome places it looks too thin; and then to render it ſightly, you muſt be at the Pains and Charge of varniſhing it over again, or it will not paſs for a well-finiſhed piece; and therefore to prevent this, leſſen your Tripoly in quantity as the Work comes nearer to a finiſhing Stroak, and when you have duſted it off as well as you can, wipe off what remains with a wet Spunge, and take the Wet quite away with a dry Cloth; then dip a dry Cloth in a fine Mixture of Lamp-black and Olive Oil, and rub it over with it, and take off that Rubbing or Blackning with another clean dry Cloth, and it will ſet a better Gloſs upon it; but if the Japanning be white, carry a gentler Hand over it, than over others, and cleanſe it with fine Flower mixed with ſweet Oil of Olives, and this may ſuffice for a general Direction, which Practice muſt improve; but for a farther Inſight, I ſhall lay down ſome Particulars, whereby you may be enabled to perform many others.

To

To order a black Piece of Japanning.

The Seed-lack Varniſh, and as much Lamp-black as will make the thing you are to work on of a curious Black, mix it well, and warm it over a gentle Heat, and when the Wood is warmed, as has been directed, go over it three times, and between every going over with the Varniſh, let it dry, and carry a Bull-ruſh ſmoothly over it, holding one Hand at one end, and the other at the other, to make it of an equal Smoothneſs in all parts; and having ſo done, mix a quarter of a Pint of the thickeſt Seed-lack with an Ounce of *Venice* Turpentine, ſo that they may well incorporate; then add more of the Black to deepen the former, and go over it with your Bruſh ſix times, ſuffering it to dry between every going over, then with the pureſt Seed-lack, but a little blackened with Lamp-black, go over it ten time, ſuffering it to dry between each going over, and finding it very ſmooth, let it ſtand till it is well dry'd; which will be, if the Weather be dry, in three or four Days, if not, in five or ſix Days, then with a fine Rag dip'd in Water thickened with fine Tripoly, poliſh at ſeveral times, ſuffering a Day to paſs between each Poliſhing; and when it is done effectually, waſh it off with a Spunge and Water, and the Water being well ſoaked up with a fine dry Rag, go over it with Lamp-black and Oil, to ſet a ſhining Gloſs on it, and it will be of a jetty Shining.

An Olive or Murry coloured Japan-work.

Take one part of Vermillion, and two parts yellow Oaker finely ground and ſifted to a palpable Powder, and when they are thus, mix them well with the thickeſt Seed-lack Varniſh, and after the firſt going over, thin the Colours a little with Shell-lack Varniſh, and ſo letting

it

it dry well between, go over it four times, ruſhing it ſmooth, when the Colour is laid on in a full Body, and then waſh it over 8 or 9 times with ordinary Seed-lack Varniſh, and ruſh it again, and when it is well dry, which may be in 4 or 5 Days, clear it up with Tripoly, and poliſh it with Oil and Lamp-black.

And thus in taking Care to proportion and order your Colours with the Varniſh, you may pleaſe your Mind in Japanning of any Colour; alſo ſpeckle with Gold, Silver, Braſs, Copper, or the like, by mixing them with the Varniſh that you go over laſt with, either in fine Leaf, or in Powder or Duſt ground very ſmall, that there may be no Grit or Knots in it; but for Trees, Flowers, Birds, Beaſts, or any Figures, varying in ſome degree from the Colour of the Ground-work, they muſt be finely drawn with a Pencil in Colours mixt with the proper Varniſh when a ſtrong Ground-work is laid, yet muſt they be drawn ſo even and ſmooth, that no part of them rubs off in the Poliſhing, when other goings over of Varniſh has ſecured them, and then will they look lively, as if they were inlaid in the Wood, though they may be painted when the piece is poliſhed, and after varniſhed over with a fine Varniſh, but then they will not look ſo gliſtening; and by this Rule you may ſpeckle with any Mineral that is of a Hardneſs, Paint Landſkips with Woods, Cottages, Rivers, Trees, Hills, Sun, Moon, Stars, or the like on Tables, Stands, Cabinets, Scrutores, Looking-Glaſſes, Cheſts of Drawers, or any ſmooth things as you ſhall ſee fit, and tho' it may ſeem a little tedious at firſt, yet your Materials being prepared and readily known by you, as alſo your Hand brought into Practice, it will be eaſy and pleaſant.

To

To Limn or Paint in Oil, or Water-Colours.

The firſt thing material, is, to know your Colours, and how to mix them, and therefore I ſhall direct you in the moſt material.

Spaniſh Brown and White, make a good Bay-Colour.

Red Lead and Maſticot heightened with a little White, a curious Flame Colour; White and Lake, a Murry Colour.

Red-Lead, Lake, and a ſmall quantity of Vermilion, a fine deep Scarlet.

Indico, White, and *Spaniſh* Brown, a curious Purple; Smalt and Pink lightened with White as the Cauſe requires, is a light Green, or with little or no White, a deeper Green.

Indico and White, make a Lead or ſad Colour.

Lake, Indico, and White Lead, a Violet Colour.

As for ſimple Colours uſeful in this Work, they are,

For Blacks, the Earth of Collen, Cherry-Stone Black, Lamp-black, Sea-coal Black, and Ivory Black.

For Greens, Verdigreece, Verditer, and Terre-vert.

For Yellows, Maſticot, Spruce, Oaker, Pink, or Piement.

For Reds, Indian, Red Ornatto, Vermilion, and Lake.

Whites, White Lead.

Blues, Biſs, *Ultra marine*, Smalt and Indico. There are Colours indifferent to temporize, and require you to be knowing in them for the Uſe of the Work; and theſe principally are Burnt-Spruce, Spaniſh Brown, and Umber; and by the way, take Notice, that Cherry-ſtones, Ivory, Oaker, and Umber, muſt be

burn'd before they will grind; but *Ultra marine*, Maſticot, and Vermilion, may be temper'd on a Pallate without any grinding, as may Orpiment and Smalt; and ſuch as require to be burnt, muſt be burnt in a Crucible, taking care they looſe not their Tincture by Over-burning, and ſo become fading in the Figures you lay them on.

The Oils moſt uſual in this Work, are, Linſeed Oil the pureſt, and Oil of Wall-nuts, the latter being excellent for Drapery, and eſpecially for Linnen, becauſe it will keep the Whiteneſs, and not tarniſh; and ſo having many Pencils of ſeveral ſizes, as may be ſuitable to the Work, ſtrain your Cloth upon a Frame purpoſely to be had for that Deſign, ſo that it may be very tight, and not eaſily give way, and if it be any thing large, you muſt have a Brazil Mould, Stick, or Stay, with Cotten ty'd at the end of it in a piece of Leather like a Ball, to bear the Cloth tight againſt you with your Left-hand, if need requires it, to reſt your Right-Arm upon it, and ſo proceed to the Work more eaſily.

When you are prepared for Drawing with Pencils of Red Lead, French Chalk, or Sallow-wood burnt to a Coal, and ſharpened at the end as a Pencil; take Care to draw the Out-ſtroaks, that they may be in due Proportion, or if they are not as they ſhould be, they may be eaſily rubb'd out again; try theſe often before you come to the Work, for if they have not a true Proportion, you can never make a fine proportionable piece of Painting, and if they are in juſt Proportion, yet go over them with a Pencil of Red or Black Lead that will bear a hard Preſſing of your Hand againſt the primed Cloth, to render an evener Impreſſion than the firſt, and for drawing the finer Stroaks, have Pens of hard ſmall Quills, as thoſe of Ravens

Ravens or Crows; you muſt be furniſhed likewiſe with a three-footed Compaſs, to take in and out as the Cauſe requires it, one of them of white or black Lead, another of Red-Chalk, and a third of Indico, or of ſome hard Colour differing from the former; and with theſe you muſt mark out the equal Diſtances, after the Out-ſtroaks are drawn.

To put your Hand in Uſe for this, often uſe to draw Ovals, Cones, Circles, Cylenders, Squares, Triangles, and the like Geometrical Figures, that in drawing Human Faces, and in many other Requiſites belonging to this Art, you may proportion juſt Diſtances; and theſe are ſo uſeful, that without them little of Certainty can be performed. The Oval is requiſite in drawing Faces, or any thing that requires an Oval, and a true Circle directs to any orbicular Form, as the Occaſion you may often have will require. The Triangles for Sides or half Faces, the Cone for Building, the Cylender for Pillars, Collums, Piramids, *&c.* the Poligon for Ground-plats, Fortifications, *&c.* And to bring your Hand yet further in Practice, before you venture upon any Maſter-piece in this Art, is, to draw Fruits, Flowers, Birds, Beaſts, Landſkips, and the like, in Imitation of the real things, you have in Proſpect, or copy them from ſome ingenious Hand, that has already drawn them; and all things this Art requires, be ſure as near as poſſible, to imitate Nature, as to the things in Figure ſhape and Colour, and if Human Faces, *&c.* or Geſtures, make even the Paſſions and Geſtures, which contribute much if often diſcernable in the Face to give a greater Force to the Likeneſs; for as the Paſſions often alter the Countenance, ſome Reſpect ought to be had to thoſe that are moſt frequently viſible,

as Smiling, Frowning, a Wildneſs of Look, or a Majeſtick Gravity, *&c.* for if ſomething of theſe be not obſerved, it will not be taken for a true Likeneſs, yet much Care muſt be had leſt the Work be ſpoiled, by making an inconſiderate Slip too much to this ſide; however, in diſtorting the proper Features, and particularly as to the Eyes, Chin, Noſe, and Mouth, for upon them more eſpecially depends a very great Streſs of ſound Judgment, and a ſteady Eye; and in this Regard muſt be had to Years, becauſe in thoſe the Muſcles appear more in the Face than they do in thoſe that are younger; and here you muſt be curious in making an Aſpect of three Kinds, as firſt from the higheſt part of the Fore-head to the Eye-brows, from thence to the bottom of the Noſe, and laſtly, from that to the end of the Chin, ever marking out a due Proportion in the Length of the Fore-head and Noſe.

¶ *Note*, In all full, very full Faces, that the Diſtance between the Eye-brows, is the Length of one Eye, and in a three quarters or ſide Face, it muſt be leſſened proportionably, and the Noſtrils be plac'd againſt the neither Corners of the Eyes, and when the Face is very fat or plump, it requires to have a little ſtanding out of the Cheeks; but on the contrary where the Jaw-bones ſtick out in lean Faces, the Cheeks muſt have ſomewhat of a falling in, or a little Hollowneſs.

For Hands and Arms, draw them in their proper Poſtures, as they may beſt ſuit to the Grace and Comlineſs of the piece, proportionable to Nature, neither too ſhort nor too long, too thick nor too ſlender, and ſo the Feet and Legs, where they appear, muſt be gracefully placed, and proportioned in a natural Poſture, always obſerving in this and other pieces, to caſt the

Sha-

Shadows as from the Sun, and the Lights towards it, and the further the Shadows are off, the fainter they muſt be; and orbicular Bodies muſt have circular Shadows, proportionable to the Light that cauſes it, and if it be a ſtanding Figure, that Leg on which it leans the greateſt Streſs, muſt be drawn firm, and appear ſtreight and ſteady, that the Figure may not ſeem falling or declining.

In Drapery, draw the Out-lines firſt, that a Space may be left within for the greater or leſſer Folds, and ſo the greater may be broke into leſſer, that may be contracted within them, and the cloſer the Drapery ſits, the ſmaller and narrower you muſt make the Folds; and when you ſhadow, you muſt obſerve to make the out-moſt the ſofteſt, and the inner-moſt the hardeſt as to the greater Folds; but in Reſpect to the leſſer, break them off, as it is moſt advantageous for illuſtrating, and the ſharper and finer the Folds muſt be, as the Drapery is finer than ordinary; but where they ſit cloſe, there requires no Foldings.

Several rare Experiments, *viz.* to ſoften Ivory, Bone, or Horn; to Guild, to cleanſe Plate, recover faded Tapeſtry, make Horn like Tortoiſe-ſhell, with many others.

To ſoften Ivory, Horn, or Tortoiſe-ſhell.

TAKE the Spirit of Vinegar, and diſtil it with Red Sage-Leaves, a Handful of Leaves to a Quart of Vinegar, and boil the things mentioned that you would have ſoftened in the Diſtillation three or four Hours, and if the pieces be not exceeding thick, they will be pli-

able as thin Lead, ſo that you may when hot mould them as your Mould of Wood on which you ſtrain them, requires, either for Watch-Caſes, or other Devices, tying them faſt to the Mould with ſtrong ſmall Pack-Thread, and when they are cold, and have continued long on the Moulds, they will remain compliant to the Shape, and ſo you may poliſh them and work them as the Uſe requires.

To Guild or Silver over any Metals.

Take a Glew called Fiſh-Glew, and diſſolve it in Spirit of Wine, or a ſtrong *Aqua-Vitæ*, ſpread it on the Metal when it warm, that ſo it may run extreamly thin upon it; then having in a Readineſs Leaf-Gold or Silver, lay it ſmoothly on, and gently preſs it down to the Glew with a Ball of fine Cotton-Wooll, and when the Glew has ſoaked the Leaves cloſe to the Metal, lay it on a Chafing-Diſh of Coals not too hot, that it may dry and bind, and when that is well done, poliſh it over with a very ſmooth Poliſher of Ivory, and it will be of an exceeding bright Burniſh.

An excellent way to cleanſe and whiten Silver-Plate, without Boiling.

Scrape four Ounces of Cake-ſoap that is white, and put half a Pint of fair Water very hot in one Plate, and two Ounces of dry'd Lees of old White Wine beaten into Powder, in another, with as much Water as the former, and in a third, put two Ounces of Wine-Lees burnt, with the ſame quantity of Water; then take a Bruſh of Hair pretty ſtiff, and dip it into he Liquor of dry Lees; waſh over the Place with it, till it is clean, then dip it into the Liquor of the burnt Lees, and having well rubb'd it over with that, put it into the Liquor wherein the Soap is diſſolved; and when you have

have well done this, ſet it before a Fire to dry, and it will give the Silver an excellent Colour.

To Colour Gloves, and Perfume them.

If you deſign your Gloves a dark Colour, take Spaniſh Brown and Black Earth, if a light, Yellow Oaker and Whiting, if an Orange, Red Oaker and Yellow, and proportionable Mixtures for any Colour, mix them with a thin ſize, and when juſt warm, daub them over in equal places with a ſoft Hair Bruſh, or Woollen-Cloth that is not hairy, ſo that the Colour may lye every where of an equal Thickneſs, and when dry, beat out the Colour that will eaſily fly away, then ſmooth them over with a ſtretching or ſleeking Stick, and put them into their due Shape, ſmooth and preſs them; then for a curious ſcented Perfume, let it be Civet and Ambergreece, each a Dram, Butter of Orange Flowers four Drams, well mix theſe, rub it over exceeding thin, and preſs it in with a fine Linnen Cloth.

Thus you may ſcent with Jeſſamine, Eſſence of Amber, Violets, Roſes, Benjamine, or the like, laying the Gloves or any other thing in a cloſe Box, till the Scent has well taken, and then the Air will not diminiſh it in a very long time.

To cleanſe Gloves, and not wet them.

Put them upon a ſmooth clean Dreſſer-board, ſift Allum and Fulling-Earth dry'd and finely beaten till they are as ſmall as fine Duſt, and having rubb'd them well to take off the outer Soil, and raiſe the Grain with a good hard Bruſh as well as may be; dip your Bruſh in this Powder, and rub the Gloves over with it, as ſmooth as you can, yet pretty light, and it will take off the Soil that yet remains, and make them very clean.

To ſoften Chryſtal or Steel.

To do this, make a Lee of a Pound of Pot-Aſhes and unſlacked Lime, and put the Chryſtal or Steel into it a Night and a Day, and it will ſo ſoften them, that Seals or any other Devices may be cut in them, with greater Eaſe, and without Danger of breaking or flawing, or it may thus be mollified or made ſoft for any other Uſe, as alſo may Coral, Amber, *&c.*

To cleanſe Gold or Silver Lace, that is dull or tarniſhed.

Streatch the Lace on a Woollen Cloth-Carpet, that it may lye very ſmooth, bruſh off the Duſt, if there be any on it, then having Powder of burnt Allum finely ſifted, dip a Bruſh in it not too ſtiff, and at firſt go over it gently, then a little harder by degrees, ſo do it on both ſides, and duſt it often, and it will take off all the Tarniſh, and make it ſhow almoſt as bright and gliſtening as new, if the Plate be not too much broken or worn off, however, then it will make it appear much better than before.

To burn Silver Lace without waſting.

Rowl it up hard together, and wet a Sheet of brown Paper, which wrap it up in, put into a quick Fire, but not ſo hot as to melt it, let it burn till it appears like a Cinder, take it and blow away the Aſhes on the out-ſide gently, as much as may be, then beat it in a Mortar of Wood or a Tray, and ſift out the Droſs, blowing moderately that the Duſt may fly away, not ſo that the ſmall Particles of Silver may go with it, and when you have clear'd as much Silver as you can, put the Droſs into Water, where the finer part will ſwim on the top, which ſcum off, then waſh the reſt, and the Droſs will mingle with the Water, whilſt the Silver will remain at the bottom; which waſh in a clean

Water

Water, and all the Droſs will be gone; and ſo by this means you will looſe none of it.

To recover faded Tapeſtry-Hangings, or Turkey-work Carpets.

Duſt them well in a fair dry Day, by beating them with a Stick till the Duſt is beaten as clean out as you can, then ſpread them ſmooth on a Table, or on a clean Floor, and bruſh them well with a hard Bruſh on both ſides; after that, go over them with a Lather of Soap, and cleanſe them as well as may be, then dry them, and laying them flat as before, duſt them over with fine Fulling-Earth in Powder, and rub them well with a hard Bruſh; hang them up, and beat this out as well as poſſible you may; then boil a good quantity of Wheat Bran in fair Water, ſtrain it well, and let it ſettle; after that the Water being clear, boil ſome Vervine and Lavender in the Water till it ſmells ſtrong of it, but let it not be green of them, then ſprinkle the Hangings with theſe till very wet, let them dry in the Sun or before a good Fire, and beat them well, then bruſh them down with a hard Bruſh, and you will perceive them very lively; but if the Figures in them be ſo faded that the Colour is apparently gone, you may go over them with a Pencil dipt in ſuch lively Colours, as they were firſt off, and it will much enliven them.

To make Horn like Tortoiſe-ſhell.

Take thin tranſparent pieces of Horn, ſomewhat naturally clouded, then take *Aqua-Fortis*, or *Aqua-Regis*, and the Horn being warm over a Chafing-Diſh of Coals, dip a fine new Pencil into the Fortis, *&c.* and draw curious cloudy Streaks in Imitation of that of Tortoiſe-ſhell, and it will ſink in, and ſo cloud and ſhade it, that it will not be eaſily known from true Tortoiſe-

toiſe-ſhell; you may alſo draw Figures this way, which will be very curious.

To make white Ivory black as Jet.

Take quick Lime and Litharge, each two Ounces, and put them into Spring or Conduit-Water, ſet them over a Fire till near to boiling, and then ſtir them well with a Wooden Stirer, till they well boil up, then put in the pieces of Ivory, and let them continue there about two Hours; after that take them out, and put them into cold Water, and they will be of an extraordinary fine Black; and thus you may do Bone, or Horn, or any very hard Wood, as Box, *&c.*

To make Ice in Summer, to cool Bottles of Wine, &c.

Take a Stone Bottle of two or three Quarts, and in three Quarts put two Ounces of Salt-Peter finely powdered, but it muſt be ſuch as has been refined, then add an Ounce of *Florence* Orris, fill the Bottle with Boiling-water, put it into a Bucket, and let it down into a Well that is deep, and let it remain there three or four Hours, and all the Water will be turn'd into a hard Ice, which to get out, you muſt break the Bottle; and thus proportionably any quantity.

Some profitable and pleaſant Experiments, often approved, *&c.*

To keep Winter-Fruit that is choice till the next Seaſon.

EIther your Pears or Apples, gather them when at their Growth, full of Juice, but not over ripe, let the Stalks be to them as long as

as may be, and having rubb'd them dry with a Woollen Cloth, dip the Stalks in melted Pitch, and hang them up by thoſe Stalks with Threads, but ſo that they touch not each other, let it be in Air, but not expoſed to cold Winds or Froſts, and they will keep to a Wonder.

To prevent Fruit from Rotting after a Froſt has taken them.

Juſt upon the Thaw, when you perceive they begin to ſweat or give, put them into cold Water, and let them remain till the Froſt is quite broke, then take them out, and rub them dry with a Woollen-Cloth, and lay them on Rows on dry Straw, and if they ſweat much, rub them over again, and ſhift the Straw, and ſo the Froſt that otherwiſe would have rotted many of them, will not hurt them.

To keep Flowers freſh when they are not in Seaſon.

Mix Verjuice and Water an equal quantity, put them into an Earthen glazed Pot, and to them a little diſſolved Bay-Salt; gather the Flowers when they juſt blow, with Stalks as long as may be, then dip the ends of the Stalks in melted Bees-wax, and put the Stalks downard into the Liquor, but not ſo as to cruſh or croud them, and let the Flower be about an Inch within it, that is covered with it, then cover the Veſſel cloſe, and when you take any out, preſently clap on the Cover; waſh the Flower in fair Water, and when you have ſhaken that out, hold it to the Fire that it may be warmed; you ſhall ſoon ſee it ſpread, and be of a lively Colour, though the Scent will be little, yet to make that even curious, you may ſprinkle it with the Eſſence of the ſame Flower, or ſome other coming very near the natural Scent of it, and it will make ſome wonder how

how you ſhould come by ſuch a Flower, when out of Seaſon.

The Concluſion, containing ſeveral diverting Experiments, which may yield in proper Seaſons.

To make Wind blow out of a River or Pond, as if a Storm was riſing, or little Clouds aſcending.

EMpty the largeſt Egg you can get, and when the Meat is out let it dry, then fill it with an equal Mixture of unſlaked Lime and Brimſtone beaten ſmall, then ſtop the Paſſages with Wax, and lay it in the Water where it is ſhallow, and the Coldneſs of the Water, with what in a little time will paſs through the Pores of the Egg-ſhell, will ſlack the Lime, and that will fire the Brimſtone, which will cauſe a ſudden Wirl-wind to burſt out with cloudy Vapours about it, very ſurprizing to thoſe who behold it, and yet are ignorant of the Cauſe.

To hinder a Pot from Boiling.

Convey about half an Ounce of Nettle-ſeeds into it, and it will ſtop in the Boiling, and not boil in a long time, notwithſtanding what Fire ſoever is under it, nor will this do any harm to the Meat, or whatever is in it, and has ſometimes ſo ſurprized People, that they have taken it for Witchcraft.

To make a Light ſhine in a Room in the Night-time without Fire.

Diſtil glow Worms, and put this Water in a Viol, hang it up in the middle of a dark Room, and it will give a great Light as if it was a Candle

Candle dimly burning; or for want of this Water, take unſlaked Lime, and ſlack it in Water, then let the Water ſettle till it is clear, and put it with a little Quick-ſilver into a fine white Glaſs-Viol, and it will give a Light to Admiration.

To make a Candle which cannot be blown out.

Fill a Wheaten Straw or ſmall Reed, with fine Powder of Brimſtone, wrap it about with a fine Linnen Cloth that will burn well, then dip it in Wax, and light it, and as faſt as it is blown out, it will light of it ſelf again, and ſo do till it is quite conſumed.

To prevent a Lamp from ſmoaking.

Before you put the Oil into it, put half an Ounce of the Juice of Onions at the bottom of it, pour the Oil upon it, and it will burn longer and clearer without any Smoak.

To make the Faces of thoſe in a Room look dreadful and afrighting.

Beat common Salt and Chalk, with a little Flower of Brimſtone, dip a twiſted Rag or a little Flax in *Aqua-Vitæ*, ſprinkle the Powder upon it, and light it in a dark Room, and all preſent will be ſurprized, if they know not the Cauſe of it; for it will make their Faces look monſterous pale and gaſtly, like Ghoſts.

To make an Egg to move about a Table.

Empty it, and preſently put a little Powder of Vitriol into it, and laying it on a ſmooth Table, it will move about to a Wonderment.

To make Needles Dance, and turn about ſwiftly in a Plate.

To do this, you muſt have a Loadſtone, which hold ſecretly in your Hand, under the Plate, and as you turn that, its Magnetick Vertue will make the Needles turn and dance about with as

as ſwift a Motion as you turn it, which to the Ignorant will ſeem a kind of a Conjuration.

To write on a Paper or Board, that the Letters ſhall ſeem all Fire.

To do this, you muſt have a Phoſperous newly taken out of Water, and write haſtely that they may not diſcern it, and as faſt as you make your Letters, they will begin to kindle, and preſently comes out a blue Flame, that you may plainly read the Words in Fiery Characters; which done upon the ſudden putting out of the Candle, will look very amazing.

Pickles of ſeveral kinds how to do them, ſeveral curious Sawces to make them; Flowers of Gold or Silver on Silk, Linnen or Paper.

To Pickle Quinces, green Grapes, Barberries, Gooſberries, Samphire, Apples, Currans, or the like.

YOU muſt boil up a Pickle of Water and Salt, ſcumming it well, till it will bear an Egg about the Breadth of a two Pence above it, then boil it up again with Bay-leaves, the Tops of Roſemary and Hyſop, with a little Cloves, Mace, and Slices of Nutmeg, add a little Vinegar, and then ſcald the things a very little, and put them into the Pickle in Earthen Pots, keep them down with a Slate, and cover them cloſe.

Muſhrooms, Broom-Buds, Cucumers, Artichokes, Purlain-Stalks, French-Beans, green Peaſe, ſlic'd Turnips, or any wholſome Roots or Stalks; to keep them long, boil up good Vinegar

negar, with a little Salt and Water, the Tops of Dill or Fennel, Bay-Leaves and Thime, let the Pickle be ſtrong, and put them into it hot, when they have lain a Night in Salt-water to penetrate them, and cover them as the former.

All ſorts of Flowers that are proper to pickle for Sawces, muſt firſt be ſcalded ſomewhat tender, but not too much, and put up into ſtrong Vinegar that has been boil'd and ſcummed well, with ſome white Sugar, and what Spices you pleaſe, and ſo you may by three Rules, have proper Sawces and Garniſhes throughout the Year.

Some curious Sawces to create Appetite, and be pleaſing to the Palate in their kind.

For Duck or Mallard, Oyſter Liquor, Gravy of the Fowl, divided Onions boil'd, Pepper, Ginger, Nutmeg and Anchovy.

For Stubble Geeſe, Pum-waters boil'd ſoft, maſh'd in a little White Wine, Butter, boiled Sage ſmally ſhread, Verjuice, and the Gravy of Fowl.

For Salmon roaſted, ſliced Nutmeg, Oyſter Liquor, and the Gravy of a Fowl, beaten up with the Juice of Oranges and Butter.

For a Partridge, Pheaſant, or Peacock roaſted, Schalot, Pepper, the Gravy, Juice of Orange, and beaten Cloves.

For all ſorts of Sea-Fowl, Red-Wine, grated Cinnamon, Ginger and Sugar, Onion and Pepper, boil'd up, beaten, and ſtrain'd with a little piece of melted Butter, and ſome fine grated Bread.

For all ſorts of ſmall Birds, Butter and Pepper, the Gravy, the Gizards and Livers minc'd with boiled Parſley, and add a little Juice of Oranges or Verjuice.

Roaſted

Roaſted Chickens, Butter, Gravy, grated Bread, Sugar, the Juice of an Orange, and an Anchovy.

Boiled Chickens or Pigeons, ſtrong Mutton-Broth boiled, and fine ſhread Parſley, Claret, the Juice of a Limon, a little Pepper, and grated Bread.

For Rabits, Sage and Parſley boiled and finely ſhread, beaten up with Butter, Verjuice, and a little Pepper.

For Veniſon, ſweet Herbs boiled and chopt ſmall, Red Wine, Verjuice, Pepper, the Juice of Oranges, Ginger, and grated Bread beaten up with the Gravy.

To make Flowers or Letters in Silver or Gold on Paper, Silk, or Linnen.

Get a good Gum-Arabick Water, and with a fine Pen or Pencil write or draw your Device upon the things you intend to adorn with this Curioſity, then lay a Leaf of Gold or Silver upon it whilſt it is wet, and preſs it down with a ſmooth Leather Ball, or Cuſhion indifferently hard ſtopt with Cotton, and let the Leaf of Gold or Silver dry on; then bruſh off gently what will ſo come away, and your Device will remain, and when poliſhed a little, will ſhine and gliſſen very glorioully, ſo that at a diſtance it will not be diſcerned from a rich wrought Gold or Silver in the Silk, *&c.*

FINIS.